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The Western Catholic Home Annual

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The Western Catholic Home Annual

and Parochial Calendar

1928

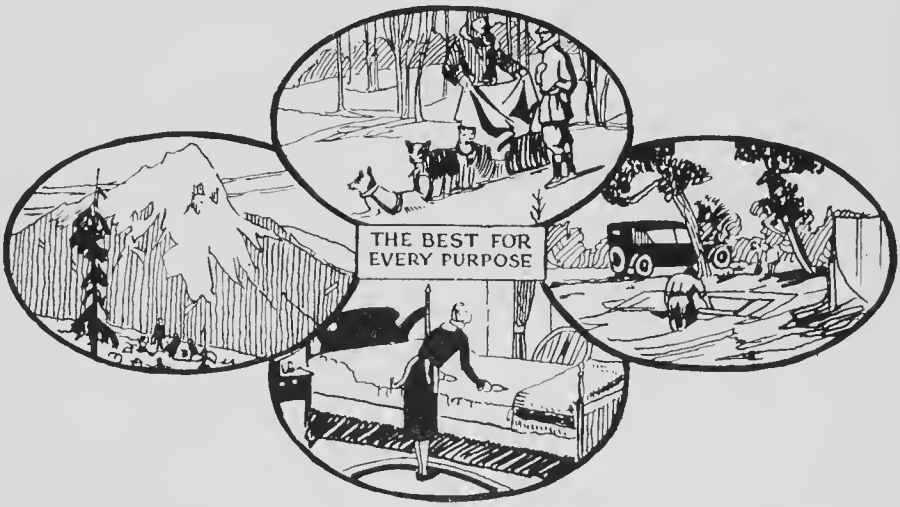


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FOREWORD

✣ ✣

This year we are sending to the Catholic homes throughout Alberta a bigger and better "Catholic Home Annual." This publication is one of the best of its kind in all Canada. As a calendar showing feasts, etc., it is invaluable in every Catholic home.

Its splendid articles year after year have elicited flattering comment from its readers. Withal, it is one of the very best advertising mediums, as is amply testified by the goodly amount of advertising contained in it.

We respectfully ask all who receive a copy of this "Annual" to make a careful perusal of its many splendid articles and to preserve it in the home for its fund of Catholic information. We also respectfully ask our readers to take note of the advertising.

Our advertisers make this publication possible, and we solicit for them Catholic patronage.

We sincerely thank all who have helped us in the publication of this 1928 "Catholic Home Annual."

THE EDITOR.

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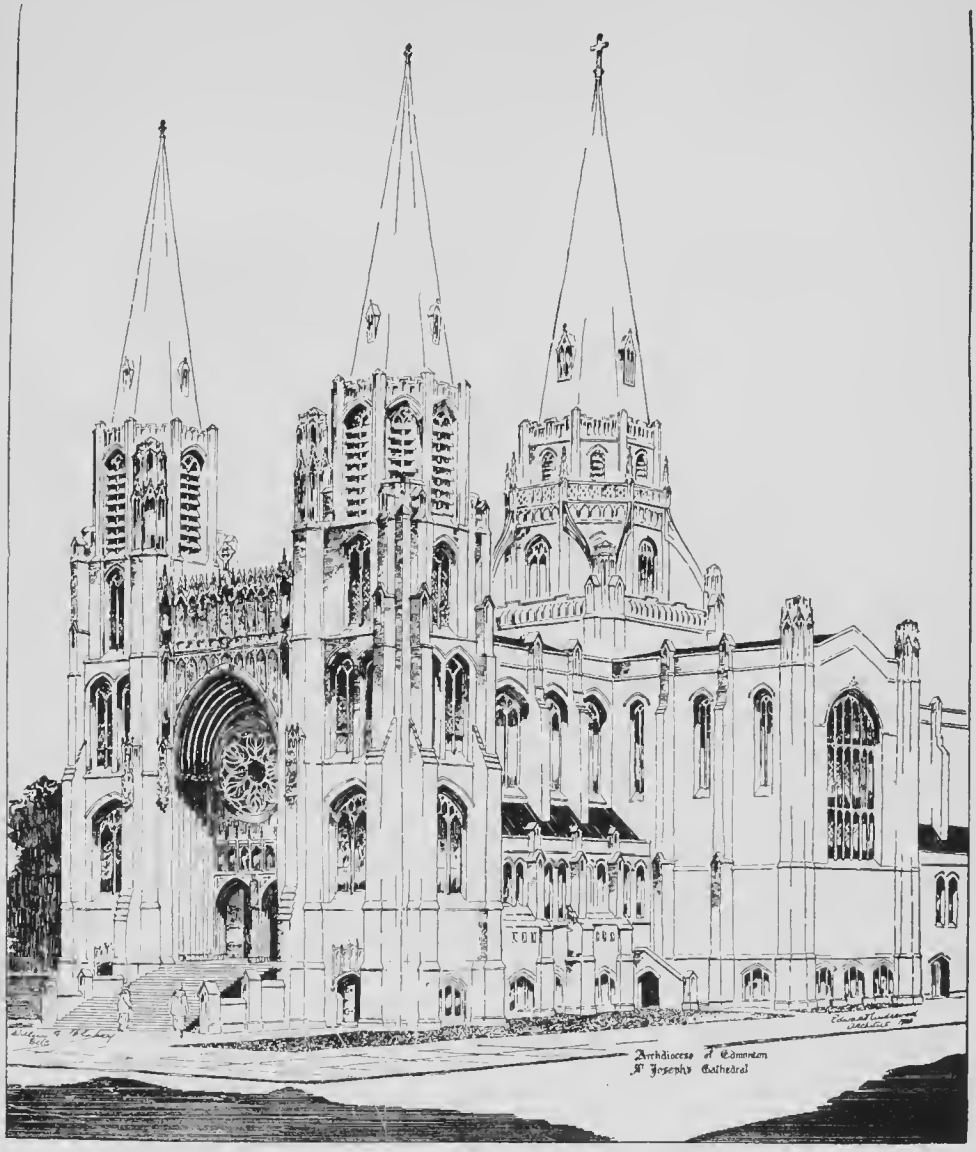
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His Holiness was born at Desio, in Italy, on March 31st, 1856. Ordained Priest in 1879, after making a brilliant course of studies, he devoted himself to teaching and library work in his home diocese of Milan. In 1918 he was appointed Apostolic Visitor to Poland. In the following year, 1919, he was appointed Nuncio and promoted to the Titular See of Lepanto. Being created Cardinal and promoted to the Archdiocese of Milan on June 16th, 1921, he served his native diocese until he was elevated to the Pontificate on February 6th, 1922. On February 12th, 1922, he was crowned Supreme Pontiff of the Universal Church.

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To the Readers of The Western Catholic

Home Annual

Dear Readers:

Again it is our privilege to offer you our prayers and best wishes for a happy and a holy New Year. We offer, first of all, our heartfelt thanks to Almighty God for His many gifts and graces bestowed upon us, upon our beloved clergy, religious, and faithful laity during 1927.

The past year has been replete with many blessings for us all. Our province has been blessed with the finest and most abundant harvest in its history. As a consequence many churches, schools, hospitals and institutions have been erected through the generosity of our faithful people. St. Joseph's College has been opened with an overflow of students. Our beloved Seminary and other Colleges and Convents are also filled to overflowing. The number of our clergy is ever increasing and with that increase a corresponding piety and devotion among our beloved flock. For all these blessings, and many others too numerous to mention, we raise our hearts in thanksgiving and gratitude to God and His holy Mother and humbly beg Them to continue to bless and watch over this portion of Our Lord's great vineyard.

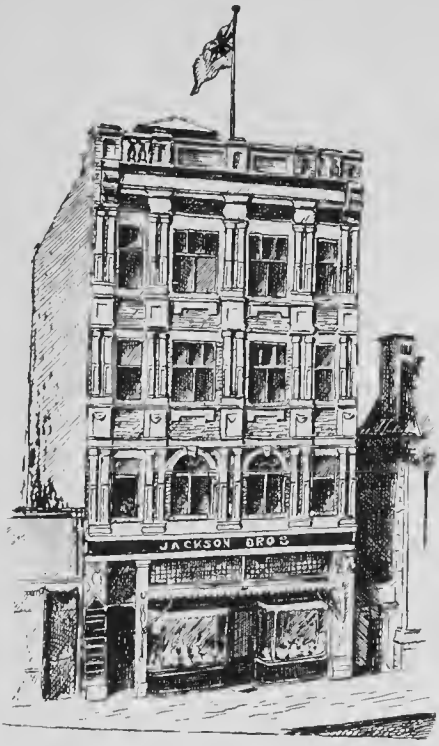
Bright indeed are the prospects that are before us for the New Year. At its very outset we place our whole Archdiocese under the protection of the Sacred Heart and the Blessed Virgin. May they guard carefully our spiritual and temporal interests and grant us the happiness to make this year the best and holiest of our lives.

Faithfully yours in Christ,

✠ HENRY J. O'LEARY,

Archbishop of Edmonton.

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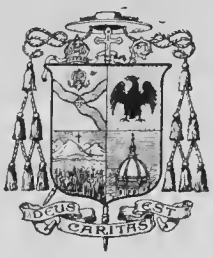
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To the Readers of The Western Catholic

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Dear Friends:

When we consider what has taken place in other parts of the world, we, in this country and especially in the Province of Alberta, have every reason to be thankful to kind Providence for the many blessings bestowed upon us in 1927.

God has protected us from the many eatastrophes happening elsewhere and has blessed us with one of the most abundant erops in the history of the Province.

Western Canada has been singularly honored this Autumn by the visit of His Excellency, the Most Rev. Andrea Cassulo, Apostolic Delegate to Canada. We have rejoiced in having had an opportunity to welcome His Excelleney and at the same time to give an expression of our loyalty and devotion to our Holy Father the Pope, whom he represents.

During the past twelve months, many newcomers, principally from Europe, have settled in our midst. Mueh has been aecomplished throughout the province in erecting churches and finding priests to enable those strangers to practice their religion and to help preserve the Faith, their most precious treasure, which they brought from their home land. With their large families, a good sign of being truly Christian people, they will greatly increase the Catholie fold.

The opening of St. Joseph's College at the University of Alberta surely is a great benediction for the Catholie young people who attend that institution. The college fills a long felt want. It will assure a knowledge of religion, most necessary to-day to the young men and young women seeking higher education, and it will help to preserve the gift of faith in some who might easily lose it without such protection. The completion of the new Catholie Boys' High School at Calgary, which was blessed by His Excellency the Apostolic Delegate, was also a source of gratification to many.

The Home Annual each year contains much information about our holy religion and of a very practical nature. We trust, therefore, that it will be found in every Catholie home in the Diocese of Calgary.

That God will shower an abundance of His blessings upon all during the year 1928, is the prayer of

Yours faithfully in Christ,

✠ JOHN T. KIDD,

Bishop of Calgary.

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Sunday Masses—
Low Mass 7:30 (summer 6:30 and 7:30); Low Mass 9:00; High Mass 11:00. During summer months there is an early Mass at 6:30.

Week Day Masses—
Low Mass 7:00; Low Mass 7:30. During summer months there will be an early Mass at 6:30. Special Saturday Children's Mass 8:30.

Benediction—
Sunday, Thursday, and Saturday.

Confessions—
Saturday afternoon 3:00 to 6:00 o'clock; Saturday evenings 7:30.

ST. ANTHONY'S PRO-CATHEDRAL

Masses—
Sundays, 8:00, 9:00, 10:00, and High Mass 11:00. On Holy Days of Obligation, Masses at 7:00, 8:00, 9:00; High Mass at 10:00.

Benediction—
At 7:30.

Week Day Masses—
At 7:00 and 8:00.

Confessions—
Confessions will be heard Saturday afternoons from 3:00 to 6:00; in the evenings from 7:45. The same regulations apply to the Thursdays before the First Fridays.

SACRED HEART

Sunday Masses—
Low Mass 8:00; Children's Mass 9:15; High Mass 11:00.

Benediction—
Prayers and sermon 7:30.

Week Day Masses—
At 7:30; Children's Mass Saturday 8:30.

Confessions—
Saturday, 2:30 to 5:30, 7:30 to 9:00.

Mission—
Beginning Sunday, March 18, 1928; preacher, Rev. John Knox, S.J.

Holy Week—
Sermons also by Rev. Father Knox.

IMMACULATE CONCEPTION

Sunday Masses—
Low Mass 8:00; Children's Mass 9:00; High Mass 10:45.

Benediction—
At 3:00 o'clock in Convent in winter, and in summer, 7:30 in the church.

Weekly Mass—
At 7:00 during summer, in church; during winter, in Convent.

HOLY ROSARY

Sunday Mass—
High Mass 11:00; Benediction follows.

ST. ALPHONSUS

Sunday Masses—
Low Mass 8:30; High Mass 10:30.

Sunday Benediction—
At 7:30.

Week Mass—
Low Mass 7:30 each morning.

Confessions—
After devotions and every morning before Mass.

Benediction—
Saturday 7:30; Benediction Sunday 7:30.

NORTH EDMONTON

Sunday Masses—
Low Mass 8:00; High Mass 10:30.

Weekly Masses—
At 5:30, 6:00, 8:00.

Sunday Benediction—
—and short instruction 7:00.

Benediction—
Every week day 7:45.

Confessions—
Every morning before Mass and Saturday afternoons.

ST. JOACHIM'S

Sunday Masses—
Low Mass 6:30 and 8:30; High Mass 11:00; Benediction 7:30.

Weekly Mass—
6:30 and 7:45.

Benediction—
Every Thursday and Saturday 7:30.

ST. EDMUND'S

Sunday Masses—
Low Mass 9:00; High Mass 10:30.

Benediction—
7:30.

Weekly Mass—
6:30.

BASILIAN FATHERS

Sunday Masses—
Low Mass 8:30; High Mass 10:30.

Benediction—
Vespers and sermon 7:00.

Weekly Mass—
6:30 and 7:30; special Children's Mass on Saturday at 8:00.

ST. ANDREW'S

Sunday Masses—
Low Mass 8:30; High Mass 10:30.

Sermon and Benediction—
Sunday evening at 7:30.

Weekly Masses—
At 7:30; special Children's Mass on Saturday at 8:30.

Catechism—
Sunday afternoon at 3:00.

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The Catholic Year

MOVABLE FEASTS

Septuagesima	Feb. 5	Low Sunday	Apr. 15
Shrovetide	Feb. 21	Ascension Day	May 17
Ash Wednesday	Feb. 22	Pentecost	May 27
Palm Sunday	Apr. 1	Holy Trinity	June 3
Holy Thursday	Apr. 5	Corpus Christi	June 7
Good Friday	Apr. 6	S. H. of Jesus	June 15
Easter	Apr. 8	First Sunday of Advent	Dec. 2

EMBER DAYS

First week in Lent—Feb. 27, March 2, 3.
Pentecost week—May 30, June 1, 2.
Third week in September—Sept. 19, 21, 22.

HOLY DAYS OF OBLIGATION

Every Sunday in the year. (1) New Year's Day, Jan. 1; (2) Epiphany, Jan. 6; (3) Ascension Day, May 17; (4) All Saints, Nov. 1; (5) Immaculate Conception B.V.M., Dec. 8; (6) Christmas Day, Dec. 25.

THE LAW OF FAST AND ABSTINENCE

All who have completed their seventh year are subject to the law of abstinence.

All who have completed the twenty-first year of their age and have not yet reached their sixtieth year are bound by the law of fast.

The law of abstinence affects only the KIND of food and has no reference to its QUALITY. It forbids the use of flesh meat and broth made of meat. Eggs and milk products are allowed; lard may be used in preparing food. The number of meals and the quality of food may be the same as on other days.

The law of fasting affects the QUANTITY of food. It permits only one full meal a day. Besides this a collation of eight ounces in the evening, if the full meal is at noon, or at noon, if the full meal is in the evening. Also some food, the quantity, quality being determined by approved local customs, may be taken in the morning.

The use of both flesh and fish at the same meal is now permitted.

Every Friday of the year is a day of abstinence.

The law of fast and abstinence must be observed on Ash Wednesday, on the Wednesdays and Fridays of Lent, on the Ember days, on the Vigils of Pentecost, of the Assumption of the Blessed Virgin Mary, of All Saints, and of Christmas.

All the days of Lent not included in the above, are days of fast only.

The law of abstinence, or of fast and abstinence, or of fast only, is not binding on Sundays, nor on holy days of obligation (unless such a holy day occurs in Lent) or on the Vigils of the Assumption and of All Saints when these Vigils are anticipated.

The Lenten fast and abstinence cease at twelve o'clock noon on Holy Saturday.

It is important to remember that the practices of fasting and abstinence are not merely penitential works of COUNSEL, recommended to our observance, but acts of mortification of PRECEPT, enjoined by laws binding strictly on the conscience; and therefore not to be evaded or omitted without mortal sin. Various reasons, however, may exist for excuse or dispensation from these laws. These reasons are as a rule published each year in the "Lenten Regulations" of each diocese.



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JANUARY

1. **S.—Circumcision of our Lord.**
2. M.—The Holy Name of Jesus.—Oct. of St. Stephen, M.
3. T.—Oct. of St. John.—St. Genevieve, V.
4. W.—Oct. of Holy Innocents. — St. Gregory, Bp. C.
5. T.—Vigil.—St. Telesphorus, P.M. — St. Simeon Stylites, C.
6. F.—**Epiphany of our Lord — First Friday.**
7. S.—St. Lucian, M.

8. **S.—1st after Epiphany — The Holy Family** — St. Apollinaris, Bp. C.
9. M.—SS. Julian and Basilissa, MM.
10. T.—St. William, Bp. C.
11. W.—St. Hyginus, P.M.—St. Theodosius, C.
12. T.—St. Arcadius, M.
13. F.—St. Veronica of Milan, V.
14. S.—St. Hilary, Bp. D.

15. **S.—2nd after Epiphany.** — St. Paul, First Hermit, C.
16. M.—St. Marcellus.
17. T.—St. Anthony, Ab.
18. W.—St. Peter's chair at Rome.
19. T.—SS. Marius and Comps., MM.
20. F.—SS. Fabian and Sebastian, MM.
21. S.—St. Agnes, V.M.

22. **S.—3rd after Epiphany.**—SS. Vincent and Anastasius, M.M.
23. M.—St. Raymund of Pennafort, C.
24. T.—St. Timothy, Bp. M.
25. W.—Conversion of St. Paul.
26. T.—St. Polycarp, Bp. M.
27. F.—St. John Chrysostom, Bp. D.
28. S.—St. Julian, Bp. C.

29. **S.—4th after Epiphany.**—St. Francis de Sales, Bp. D.
30. M.—St. Martina, V.M.
31. T.—St. Peter Nolasco, C.F.

Special Devotion: The Holy Child

COURTESY

Whom all the kings in arms adored
He was so small you could not see
His large intent of courtesy.

—H. Belloc.

A SAVIOUR

Jesus, the very thought of Thee,
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

Nor heart can sing, nor heart can frame
Nor can the memory find,
A sweeter sound than Thy best Name,
Oh Saviour of mankind.

—Rev. E. Caswall.

THE EPIPHANY OF OUR LORD

The word Epiphany means "manifestation" and it has passed into general acceptance throughout the universal Church, from the fact Jesus Christ manifested to the eyes of men this divine mission on the day when a miraculous star revealed His birth to the kings of the East, who, in spite of the dangers of a long journey through deserts and mountains, hastened to Bethlehem to adore Him and offer Him mystical gifts. The second manifestation was when going out from the waters of the Jordan after the Baptism from the hands of St. John, the Holy Ghost descended on Him in the visible form of a dove. A voice from heaven was heard saying, "This is My beloved Son, in Whom I am well pleased." The third manifestation of His divine power was at the marriage-feast of Cana when He changed the water into wine. As these great events concur to the same end, the Church wishes to celebrate their remembrance in one and the same festival.

Admire the mighty power of this little Child, Who from His cradle makes known His coming to the shepherds and Magi. Let us be little, let us hide ourselves and the Divine strength will be granted to us.

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VETERAN ELECTRIC WINDOW BAKERIES

FEBRUARY

1. W.—St. Ignatius of Antioch, Bp.M.—St. Brigid, V.
2. T.—Purification of the Blessed Virgin Mary.
3. F.—**First Friday.**—St. Blase, (Blessing of throat).
4. S.—St. Andrew Corsini, Bp.C.

5. **S.—Septuagesima Sunday.** — St. Agatha, V.M.
6. M.—St. Titus, Bp.C.—St. Dorothy, V.M.
7. T.—St. Romuald, Ab.—St. Richard.
8. W.—St. John de Matha, C.F.
9. T.—St. Cyril of Alexandria, Bp.D.
10. F.—St. Scholastica, V.—St. William, C.
11. S.—Our Lady of Lourdes.

12. **S.—Sexagesima,**—St. Eulalia.
13. M.—St. Catherine de Ricci, V.
14. T.—St. Valentine, M.
15. W.—SS. Faustinus and Jovita, M.M.
16. T.—St. Juliana, V.M.
17. F.—St. Flavian, Bp.M.
18. S.—St. Simeon, Bp.M.

19. **S.—Quinquagesima,**—St. Flavian.
20. M.—St. Eleutherius, Bp.M.
21. T.—St. Pepin, C.
22. W.—Ash Wednesday, — St. Peter's Chair at Antioch.
23. T.—St. Peter Damian, Bp.D.
24. F.—St. Matthais, Ap.
25. S.—St. Tarasius, Bp.M.—St. Walburga, V.

26. **S.—Ist Sunday in Lent.** — St. Margaret of Cortona.
27. M.—St. Leander, Bp.C.
28. T.—St. Romanus, Ab.
29. W.—St. Oswald.—Ember Day.

Special Devotion: The Hidden Life of Our Lord.

THE PRESENTATION

The blind old priest of sacrifice,
Lifting to Heaven his sightless eyes,
Praised God that unto him was given
To hold the Baby new from Heaven,
Child King of earth and Paradise.

To that meek trembling Mother-Maid,
What were the words of woe he said?
Oh, little Sword of God that went
Through her kind heart and innocent!
Thus was her mother-love repaid.

On this feast, which is called also Candlemas Day (because on it candles for use on our altars and in our Catholic homes are blessed), we celebrate along with the Purification of our Blessed Lady the Presentation of the Infant Saviour in the Temple. It was on the occasion of this presentation that the holy old man, Simeon, gave utterance to the beautiful prayer "Nunc Dimittis,"—"Now dost Thou dismiss Thy servant, O Lord," etc. Then too did he prophesy that a sword of grief should pierce the soul of Christ's Blessed Mother. The Gospel account as recorded in St. Luke, 2, 22-35, is touching and beautiful in its simplicity.

OUR LADY OF LOURDES, FEB. 11th

In 1908, Pope Pius X. ordered that February 11th, the anniversary of the first apparition of our Blessed Lady to Bernadette at Lourdes should be kept as a festival in our Lady's honor.

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—Msgr. Robert Hugh Benson.

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MARCH

1. T.—St. Albinus, Bp. C.
2. F.—**First Friday.** — St. Charles of Flanders, C. Ember Day.
3. S.—St. Cunegundes, V. Ember Day.

4. **S.—2nd of Lent.**—St. Casimer, C.
5. M.—St. Adrian, M.
6. T.—SS. Perpetua and Felicitas, MM. —St. Collet, V.
7. W.—St. Thomas Aquinas, C.D.
8. T.—St. John of God, C.
9. F.—St. Francis of Rome, W.
10. S.—The forty Martyrs of Sebaste.

11. **S.—3rd of Lent.**—St. Eulogious, M.
12. M.—St. Gregory the Great, P.D.
13. T.—St. Euphrasia, V.
14. W.—St. Matilda, M.
15. T.—St. Longinus, M.
16. F.—St. Abraham, C.
17. S.—St. Patrick, Bp. (Apostle of Ireland).

18. **S.—4th of Lent.**—St. Cyril of Jerusalem, Bp. D.
19. M.—**St. Joseph, Spouse of B.V.M.** (Patron of the Church).
20. T.—St. Cuthbert, Bp. C.
21. W.—St. Benedict, Ab.
22. T.—St. Catherine of Sweden.
23. F.—St. Victorian, M.
24. S.—St. Gabriel, Archangel. — St. Simeon, M.

25. **S.—Passion Sunday.** — Annunciation of B.V.M.
26. M.—St. Ludger, Bp. C.
27. T.—St. John Damascene, C.D.—St. John of Egypt, C.
28. W.—St. John Capistran, C.—St. Gontran, C.
29. T.—SS. Jonas and Barachisius, MM.
30. F.—The Seven Sorrows of B.V.M. — St. John Climacus, Ab.
31. S.—Balbina, V.M.

Special Devotion: St. Joseph

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

The festival kept on the 25th of March is one of the most celebrated of the Christian year. The great festival takes its name from the tidings brought by the angel Gabriel to the Blessed Virgin, concerning the Incarnation of the Son of God. It commemorates the most august embassy that was ever known; an embassy sent by the King of Kings and performed by one of the chief princes of His heavenly court. An embassy sent, not to the great ones of the earth, but to a poor virgin who, endowed with the most angelic purity of soul and body, devout and humble before God, was greater in His eyes than the mightiest monarch in the world.

The design of this embassy of the archangel is to give a Saviour to the world, a victim of propitiation for the sins of the world.

When the angel appeared to Mary and addressed her "Hail, full of grace, the Lord is with thee," she, the gospel tells us, "was troubled and thought with herself what manner of salutation this should be." The angel, to calm her, says, "Fear not, Mary, for thou has found favour before God," and further informs her that she is to conceive and bring forth a Son, whose name shall be Jesus, Who shall be great and the Son of the Most High.

A THOUGHT

A garden is the earth of God!
Thou are the living Root
Sweet Mary is the perfect Flower
And Christ the saving Fruit.

The Assumption of the Blessed Virgin Mary is the greatest of all the festivals which the Church celebrates in her honor.

Let us cherish hope. Christ being come a High Priest of the good things to come, hath entered into the holy of holies, by His own Blood having obtained eternal Redemption.

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APRIL

1. **S.—Palm Sunday.**—St. Valerius, C.
2. M.—St. Francis of Paula, C.
3. T.—St. Richard of Chichester, Bp.C.
4. W.—St. Isadore, Bp.D.
5. T.—Maundy Thursday.—St. Richard Ferrer, C.
6. F.—Good Friday,—Bl. Juliana, V.
7. S.—Holy Saturday, — Bl. Herman Joseph, C.

8. **S.—Easter Sunday,** — St. Perpetuus, Bp.C.
9. M.—Easter Monday.—St. Mary of Egypt.
10. T.—Easter Tuesday.—St. Macarius, Bp.C.
11. W.—St. Leo the Great, P.D.
12. T.—St. Sabas, M.
13. F.—St. Hermenegild, M.
14. S.—St. Justin.

15. **S.—Low Sunday.**
16. M.—St. Eneratis.
17. T.—St. Aniectus.
18. W.—St. Eleutherius.
19. T.—St. Leo IX.
20. F.—St. Agnes of Montepuleiano, V.
21. S.—St. Anselm, Bp.D.

22. **S.—2nd Sunday after Easter.**
23. M.—St. George, M.
24. T.—St. Fidelis of Sigmaringen, M.
25. W.—Patronage of St. Joseph. — St. Mark.
26. T.—SS. Clertus and Marcellinus, PP., MM.
27. F.—St. Peter Canisius, S.J.—St. Zita, V.
28. S.—St. Paul of the Cross, C.F.

29. **S.—3rd Sunday after Easter.**
30. M.—St. Catherine of Sienna.

Special Devotion: The Resurrection.

THE LORD IS RISEN

All hail! dear Conqueror! all hail!
Oh what a victory is Thine!
How beautiful Thy strength appears,
Thy crimson wounds, how bright they shine!

Ye Heavens, how sang they in your courts,
How sang the angelic choirs that day,
When from His tomb the imprisoned God,
Like the strong sunrise, broke away?

Down, down, all lofty things on earth,
And worship Him with joyous dread.
O Sin! thou art outdone by Love!
O De ath! thou art discomfited!

EASTER SUNDAY

Easter Sunday, the festival of the resurrection of Our Lord from the dead, is the principal feast of the ecclesiastical year. St. Leo called it "feast of feasts," and said that Christmas is celebrated only in preparation for Easter. It is the oldest feast of the Christian Church, the connecting link between the Old and the New Testaments. The joyous character of the time, beside the adorning of the church and altars with flowers and lights, is marked in the services of the Church by the constant repetition of the word "Alleluia" (the Hebrew cry of joy, meaning, "Praise the Lord").

During Easter-time the paschal candle is lighted on Sundays and Holydays during High Mass and Vespers. In primitive ages the newly baptized converts came to church on Easter in white robes which they did not lay aside for a week. The keeping of other feasts ends with their octaves, but that of Easter lasts till Pentecost, full fifty days. All movable feasts are calculated from Easter, while Easter itself has no fixed date; it is the Sunday after the first full moon following March 21; as a result the earliest date of Easter is March 22, and the latest, April 25.

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MAY

1. T.—SS. Philip and James, App.
2. W.—St. Anastasius, Bp. D.
3. T.—Finding of the Holy Cross.
4. F.—**1st Friday.** — Solemnity of St. Joseph.
5. S.—St. Pius V., P.C.

6. **S.—4th after Easter.**
7. M.—St. Stanislaus, Bp. M.
8. T.—Apparition of St. Michael.
9. W.—St. Gregory Nazianzen, Bp. D.
10. T.—St. Antoninus, Bp. C.
11. F.—St. Francis Girolamo, S.J., C.
12. S.—SS. Nereus and Comps., MM.

13. **S.—5th after Easter.**
14. M.—Rogation.—St. Boniface, M.
15. T.—Rogation.—St. John Baptist de la Salle, C.
16. W.—Rogation.—St. Ubaldus, Bp. C.
17. T.—**Ascension**—(Day of Obligation).
18. F.—St. Venantius, M.—St. Felix, C.
19. S.—St. Peter Celestine, P.C.

20. **S.—Within Octave.**—St. Bernadine of Sienna, C.
21. M.—Bl. Andrew Bobola, S.J., M.
22. T.—St. Julia, V.M.—St. Rita.
23. W.—St. John Baptist de Rossi, C.
24. T.—B.V.M., Help of Christians.
25. F.—St. Gregory VII., P.C. — St. Urban.
26. S.—St. Philip Neri, C.

27. **S.—Pentecost.**—St. John, P.M.
28. M.—St. Augustine, Bp. C. (Apostle of England).
29. T.—St. Mary Magdalene de Pazzi, V.
30. W.—St. Ferdinand. Ember Day.
31. T.—St. Angela Merici, V.

Special Devotion: The Blessed Virgin

OUR LADY OF THE ROSARY

Dear Lady of the Rosary
We kneel and offer up to thee
Our pleading and our humble prayer,
And ask with thee, thy grace to share.

Upon this bright October morn,
We feel, within our hearts, is born
A greater love, O, Mother dear;
"A love that easteth out all fear."

We fondle each bead lovingly;
"Our Father" first, and then to thee
"Hail Mary" we say o'er and o'er
Until the "Glory" comes once more.

We ponder well and meditate
Upon the Mysteries so great,
The joyful ones we love so well,
Then again our beads we tell.

"Our Father," and "Hail Marys" ten
We say them o'er and o'er again;
The sorrows of Our Lord we see
As we contemplate each Mystery.

Then at last, we're almost done
The vision now a glorious one,
We kiss the Cross and say "Amen"
Refreshed and strengthened we have been.

—S. E. Kissela.

ASCENSION DAY

Forty days after Easter Sunday the Church commemorates the Ascension of Our Blessed Lord into Heaven. He ascends thither as Our King and Liberator. He ascends thither as our High Priest offering unceasingly to God the Sacrifice which he wrought for us in His character of man unto the remission of sin.

Let us, then, by means of faith follow Him in His Ascension and abide there henceforth in spirit. Heaven is our inheritance. But as Christ's glorious Ascension followed a life of toil and suffering, let us not think that without earnest effort on our part shall we have a share in the Kingdom of Christ.

Blessed are they that wash their robes in the Blood of the Lamb.—Apol.

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JUNE

1. F.—St. Justin. Ember Day. **First Friday.**
2. S.—St. Marcellinus. Ember Day.

3. **S.—Trinity Sunday.**
4. M.—St. Francis Caracciolo.
5. T.—St. Boniface.
6. W.—St. Norbert, Bp. C.
7. T.—Corpus Christi.
8. F.—St. Medard.
9. S.—SS. Primus and Felician.

10. **S.—2nd after Pentecost.** — St. Margaret of Scotland.
11. M.—St. Barnabus, Ap.
12. T.—St. John of St. Facundus, C.
13. W.—St. Anthony of Padua, C.
14. T.—St. Basil, Bp. C., Doctor of Church.
15. F.—**Feast of Sacred Heart of Jesus.**
16. S.—St. John Francis, C.

17. **S.—3rd after Pentecost.**
18. M.—SS. Mark and Marcellian, MM.
19. T.—SS. Gervase and Protase, MM.
20. W.—St. Silverius.
21. T.—St. Aloysius Gonzaga, C. (Patron of Youth).
22. F.—St. Paulinus, Bp. C.
23. S.—Vigil of St. John the Baptist.

24. **S.—4th after Pentecost.**—Nativity of St. John Baptist.
25. M.—St. William, Ab.
26. T.—SS. John and Paul, MM.
27. W.—St. Ladislaus, K.M.
28. T.—St. Leo, P.C.—St. Irenaeus, Bp. M.
29. F.—SS. Peter and Paul, App.
30. S.—Commemoration of St. Paul, Ab.

Special Devotion: The Sacred Heart

SACRED HEART

"Oh! Sacred Heart of Jesus,
I place my trust in Thee,"
Whatever may befall me, Lord,
Though dark the hour may be.

In all my joys, in all my woes,
Though nought but grief I see,
Oh! Sacred Heart of Jeses,
I place my trust in Thee.

This is my one sweet prayer, dear Lord!
My faith, my trust, my love,
But, most of all, in that last hour,
When death points up above;
Ah! then, sweet Saviour, may Thy face
Smile on my soul set free.
Oh! may I cry with rapturous love,
"I've placed my trust in Thee."

CORPUS CHRISTI

Before the thirteenth century the Church had not thought of establishing a special feast in honor of the Blessed Sacrament, being satisfied with celebrating on Holy Thursday the institution of this Divine Mystery. But as the heresiarchs dared to attack the Real Presence of Our Lord in the Eucharist and because numerous miracles and special revelations had occurred to concentrate attention on this dogma of our holy faith, Pope Urban IV. decreed in 1244 that a special feast be instituted.

On account of the coincidence with the Eve of the Crucifixion, a day unfitted for the keeping of a high festival, the Holy See set apart Thursday after Trinity Sunday as the Feast of the Blessed Sacrament.

Its universal celebration was first commanded in 1264.

MYSTERY

In the realm of Nature a mystery is a truth not understood, which one believes withal because one sees it.

In the sphere of religion a mystery is a truth not understood which one believes because God has revealed it.

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1. **S.—5th after Pentecost.**—Most Precious Blood.
2. M.—Visitation of B.V.M.
3. T.—St. Leo II., P.C.
4. W.—St. Bertha, W.
5. T.—St. Antony, M.—Zaccaria, C.
6. F.—St. Goar. **First Friday.**
7. S.—SS. Cyril and Methodius, CC.

8. **S.—6th after Pentecost.** — St. Elizabeth.
9. M.—St. Veronica, V.
10. T.—Seven Brothers and Comps., MM.
11. W.—St. Pius 1st, P.M.
12. T.—St. John Gualbert, Ab.
13. F.—St. Anacletus, P.M.
14. S.—St. Bonaventure, C. Bp., Doctor of Church.

15. **S.—7th after Pentecost.**—St. Henry.
16. M.—Our Lady of Mt. Carmel.
17. T.—St. Alexius, C.
18. W.—St. Camillus, C.
19. T.—St. Vincent de Paul.
20. F.—St. Jerome.
21. S.—St. Praxedes, V.

22. **S.—8th after Pentecost.** — St. Mary Magdalen.
23. M.—St. Apollinaris, Bp. M.
24. T.—St. Christina, V.M.
25. W.—St. James, Ap.—St. Christopher.
26. T.—St. Ann, Mother of B.V.M.
27. F.—St. Pantaleon, M.
28. S.—St. Nazarius and Comps., MM.

29. **S.—9th after Pentecost.**—St. Martha, V.
30. M.—SS. Abdon and Sennen, MM.
31. T.—St. Ingatius Loyola, S.J., C.F. (Patron of Retreats).

Special Devotion: "The Precious Blood"

REPARATION

Daily, in breathless awe, we see the bread, the wine
Assume under the mystic veil a Majesty Divine!
Most Precious Blood, thou fount of life, our lowly homage take,
Accept our prayers, our sighs, our tears for sinless Mary's sake!
Mother Immaculate! to thee our eyes we fondly raise!
Grant us thine aid, and join us in our prayer of love and praise.

The midnight hour, mysterious beneath the starry pall
Within the cloister we adore, by rapture held in thrall!
Sweet Sacrament! Within the place where hallowed memories cling,
Lives lost in Thee! pure souls, free hearts their loving tribute bring.

Devotion to the Precious Blood existed from the beginning of ages, and since it was the first imparted to fallen men, it ought to be wide-spread throughout the world. Is it not to the Precious Blood that we all owe our redemption? Since our salvation is the fruit of that Precious Blood of our Lord Jesus Christ should we not render It special worship, even daily homage.

Compassionate souls! who find refuge in the five wounds of our Redeemer, Jesus has for you an especial invitation to take part in the Adoration of His Blood.

QUEEN OF THE SEASONS

O Mary, all months and all days are thine own,
In thee lasts their joyousness, when they are gone;
And if we give it to thee, May, not because it is best,
And because it comes first and is pledged of the rest.

—Cardinal Newman.

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1. W.—St. Peter in Chains.—The Seven Machabees, MM.
2. T.—St. Alphonsus Liguori, Bp. D. F.
3. F.—St. Stephen's Relics. **First Friday.**
4. S.—St. Dominic, C.F.

5. **S.—10th after Pentecost.**—Our Lady of Snows.
6. M.—The Transfiguration of our Lord.
7. T.—Cajetan, C.F.
8. W.—SS. Cyriacus and Comps., MM.
9. T.—St. Romanus, M.
10. F.—St. Lawrence, M.
11. S.—SS. Tibertius and Susanna, MM.

12. **S.—11th after Pentecost.**—St. Clare, V.
13. M.—SS. Hippolytus and Cassian, MM.
14. T.—St. Eusebius, C.
15. W.—**Assumption of B.V.M.**
16. T.—St. Joachim, Father of B.V.M.—St. Roch, C.
17. F.—St. Hyacinth, C.—St. Mamas, M.
18. S.—St. Agapitus, M.—St. Helen, W.

19. **S.—12th after Pentecost.**—St. Louis, Bp. C.
20. M.—St. Bernard, Ab. D.
21. M.—St. Jane Frances de Chantel, W.F.
22. W.—SS. Timothy and Comps., MM.
23. T.—St. Philip Benizi, C.
24. F.—St. Bartholomew, Ap.
25. S.—St. Louis of France, K.C.

26. **S.—13th after Pentecost.**—St. Zephyrinus, P.M.
27. M.—St. Joseph Calasanctius, C.F.
28. T.—St. Augustine, Bp. C., Doctor of Church.
29. W.—Beheading of St. John the Baptist.
30. T.—St. Rose of Lima, V.
31. F.—St. Raymond Nonnatus, C.

Special Devotion: Our Lady's Assumption

THE ASSUMPTION

Rejoice, O ye Spirits and Angels on high!
This day the pure Mother of love
By death was set free; and ascending the sky,
Was welcomed by Jesus, with triumph and joy,
To the courts of His glory above.

O Virgin divine! what treasures are thine!
What power and splendor untold!
With flesh thou hadst clothed the Lord of all might:—
He clothed thee in turn with His infinite light,
And a vesture of radiant gold.

Then hear us, we pray, on this blessed day;
Remember we also are thine;
And deign for thy children with Jesus to plead,
That He may forgive us and grant us in need
His strength and protection divine.

All praise to the Father, who chose for His Son
A mother, the daughter of Eve;
All praise to the glorious Child of her womb;
All praise to the infinite Spirit, by whom
Her glory it was to conceive!

THE FESTIVAL OF THE ASSUMPTION OF B. V. MARY

On this festival Holy Mother Church commemorates the happy departure from life of the blessed Virgin into Heaven, where she received her crown of mortal glory. After Christ ascended into Heaven, His Blessed Mother remained at Jerusalem, persevering in prayer with the disciples until the coming of the Holy Ghost. A child of Adam she was not exempt from the inexorable law of Nature, but it is a pious belief that the body of the Blessed Virgin was raised by God soon after her death and taken up to heaven. This is the singular privilege accorded the Blessed Mother of God.

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SEPTEMBER

1. S.—St. Giles, Ab.

2. **S.—14th after Pentecost.** — St. Stephen, K.C.
3. M.—St. Serapia, V.M.
4. T.—St. Rosalia, V.
5. W.—St. Lawrence Justinian, Bp. C.
6. T.—St. Onesiphorus, M.
7. F.—St. Regina, V.M. **First Friday.**
8. S.—Nativity of B.V.M.—St. Adrian, M.

9. **S.—15th after Pentecost.**—St. Peter Claver, S.J., C.
10. M.—St. Nicholas of Tolentino, C.—Bl. Charles Spinola and Comps., S.J., MM.
11. T.—SS. Protus and Hyacinth, MM.
12. W.—Holy Name of Mary.—St. Guy, C.
13. T.—St. Maurilius, Bp. C.
14. F.—Exaltation of the Holy Cross.
15. S.—The Seven Dolors.—St. Catherine of Genoa, W.

16. **S.—16th after Pentecost.**—St. Cornelius, P.
17. M.—Stigmata of St. Francis of Assisi.
18. T.—St. Joseph of Cupertino, C.
19. W.—Ember Day.—SS. Januarius, Bp. and Comp., MM.
20. T.—SS. Eustachius and Comp., MM.
21. F.—Ember Day.—St. Matthew, Ap.
22. S.—Ember Day.—St. Thomas of Villanova, Bp. C.

23. **S.—17th after Pentecost.**—St. Linus, P.M.
24. M.—Our Lady of Merey.
25. T.—St. Firmin, Bp. M.
26. W.—SS. Cyprian and Justina, MM.—Bl. Isaac Jogues, John Brébeuf and Comps.
27. T.—SS. Cosmas and Damian, MM.
28. F.—St. Wenceslaus, K.M.
29. S.—Dedication of St. Michael.

30. **S.—18th after Pentecost.**—St. Jerome, C.D.

Devotion: The Holy Cross

THE CHRIST-CALL

"I wish that I had a vocation,"
I heard a little boy say;
And I thought, "Little boy a Christ-Call
Is giveu you this day."

For not amid thunders speaks Jesus,
When He calls His chosen few,
He but quietly leads them to wonder
Why they may not follow Him, too.

"How I wish I had a vocation!"
"You hale, little boy, be sure.
For when boys long for the Christ-Call,
Is not Christ-Love their motive pure?

Jesus calling, finally whispers:
"Will you give up the world for Me?"
And the boy who is strong in his Christ-Love
Answers, "Gladly, I need but Thee."

He chooses Christ for His Soul King,
And the life he elects to lead,
It's the life which youths without number
Lived in the Christian past.
And which multitudes more will be living,
As long as Christ's Church will last.

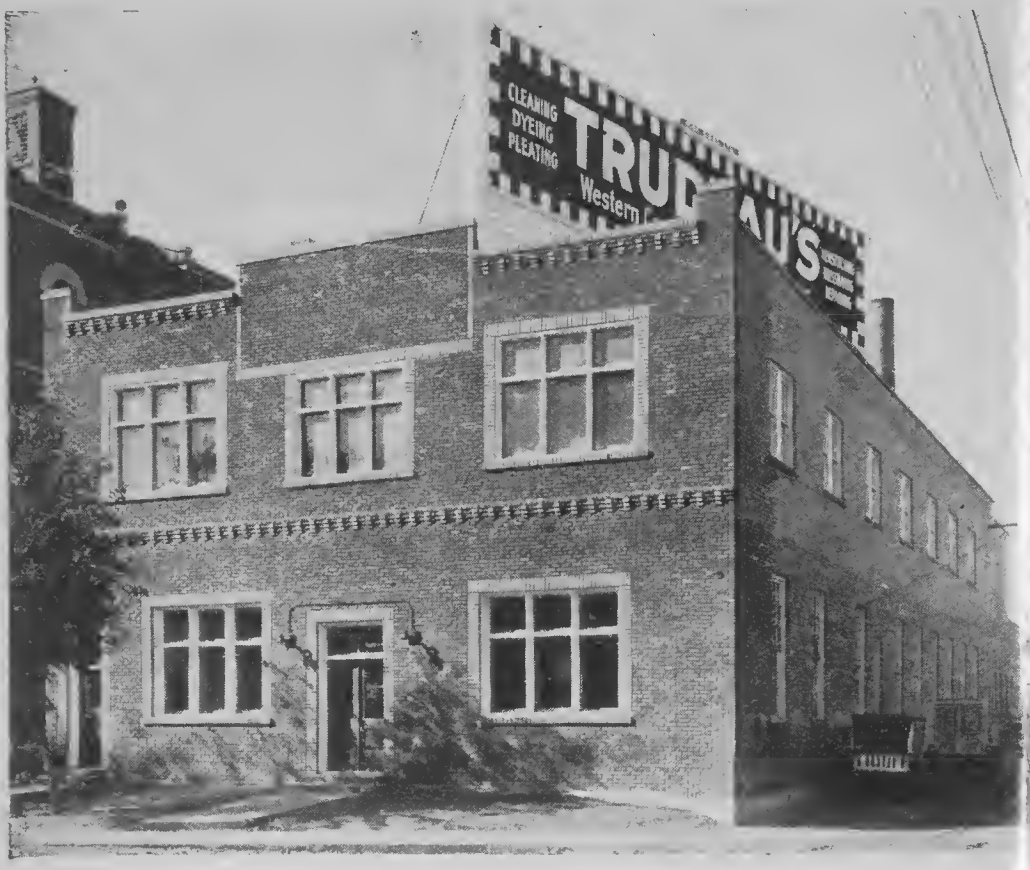
—Father George.

O SAVING CROSS

O Saving Cross! O Saving Cross!
Raised high on Calvary's crest,
Whene'er I turn mine eyes to thee
Strange courage fills my breast;
For there I see my Leader brave
Point out the royal road,
Which all must tread who hope to win
A heavenly abode.

Then Kingly Cross! O Kingly Cross!
I'll meekly lay me down,
I'll stretch my weary arms full wide,
And don my thorny crown;
For sure I know that Christ, my spouse,
Is waiting me above
To dower me with the priceless gift
Of never ending love.

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OCTOBER

1. M.—St. Remigius, Bp. C.
2. T.—Holy Guardian Angels.
3. W.—St. Theresa of the Child Jesus.—St. Gerard, Ab.
4. T.—St. Francis of Assisi, C.F.
5. F.—SS. Placidus and Comp., MM.—**First Friday.**
6. S.—St. Bruno, C.F.

7. **S.—19th after Pentecost.—Most Holy Rosary.**—St. Mark, P.C.
8. M.—St. Bridget of Sweden, W.
9. T.—SS. Denis and Comp., MM.
10. W.—St. Francis Borgia, S.J., C.
11. T.—St. Gummar, C.
12. F.—St. Wilfred, K.C.
13. S.—St. Edward, K.C.

14. **S.—20th after Pentecost.**—St. Callistus, P.M.
15. M.—St. Teresa, V.
16. T.—St. Gall, Ab.
17. W.—St. Margaret Mary Alacoque, V.
18. T.—St. Luke Evangelist.
19. F.—St. Peter of Alcantara, C.
20. S.—St. John Cantius, C.

21. **S.—21st after Pentecost.**—St. Hilarion, Ab.
22. M.—St. Mary Salome.
23. T.—St. Versus, Bp. C.
24. W.—St. Raphael, Archangel.
25. T.—SS. Chrysanthus and Daria, MM.—SS. Crispin and Crispian, MM.
26. F.—St. Evaristus, P.M.
27. S.—St. Frumentius, Bp. C.

28. **S.—22nd after Pentecost. — Feast, Jesus Christ King.**
29. M.—St. Narcissus, Bp. C.
30. T.—St. Alphonsus Rodriquez, S.J., C.
31. W.—Vigil—Fast—Abstinence. — St. Quintinus.

Special Devotion: Rosary and Holy Angels

THE QUEEN OF THE ANGELS

Her church is on the Plaza
Of the old Spanish town,
Where swarthy men and women
In the noon go up and down.

Day long and year long
The palm-tree shadows fall
With the slow-creeping twilight
On the yellow plaster wall.

Day long and year long
The weathered doors are wide,
That the broken may find healing
And the wayworn turn aside.

For the lonely and distraught ones
There is sanctuary here,
There is pity in the stillness,
And compassion for a tear.

Young lovers find their altar
Where many candles burn,
And breathe their hopes before her,
And bare their hearts that yearn.
They look upon their Lady,
And poor is her attire,
But her eyes are like the lilac
For the pain of their desire.

A heavy dull offender,
Laden with miseries,
Up the long aisle in penance
Goes meekly on her knees.

No suppliant too lowly,
No sinner too afraid.
Our Lady of the Angels
Is merciful to aid.

She lifts a hand to bless them,
Forgiving sin and shame:
She is acquaint with sorrow,
And Mary is her name.

OCTOBER

It is a joy to me to sit
On dreamy summer eves,
When silently the timid moon
Kisses the sleeping leaves,
And all things through the fair hush'd earth
Love, rest—but nothing grieves.
Better I like old Autumn
With his hair toss'd to and fro,
Firm striding o'er the stubble fields
When the equinoctials blow.

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The Amusements Tax Act

(CHAPTER 37, R.S.A. 1922)

Every person attending an exhibition, performance or entertainment at a place of amusement to which an entrance or admission fee is charged shall on each admission thereto pay an amusement tax at the following rates:

1.	When the price of admission is from						1c	to	10c	inclusive,	a	tax	of 1c
2.	"	"	"	"	"	"	11c	to	30c	"	"	"	" 2½c
3.	"	"	"	"	"	"	31c	to	50c	"	"	"	" 5c
4.	"	"	"	"	"	"	51c	to	75c	"	"	"	" 7½c
5.	"	"	"	"	"	"	76c	to	$1.00	"	"	"	" 10c
6.	"	"	"	"	"	"	$1.01	to	1.50	"	"	"	" 15c
7.	"	"	"	"	"	"	1.51	to	2.00	"	"	"	" 20c
8.	"	"	"	"	"	over	2.00	to	-	-	-	"	" " 25c

9. **A Tax of twenty-five cents shall be paid by every person attending a boxing bout or contest, or a wrestling match.**
10. **Where admission is given by pass or complimentary ticket, a Tax shall be payable at the highest rate charged for the performance to which admission is granted.**

PENALTIES

Every person who, without having previously paid the tax provided by this Act, enters a place of amusement in the province for the purpose of attending an exhibition, performance, entertainment or game, shall be liable, on summary conviction, to a penalty of not more than $50.00 for each offence, and in default of the payment of the fine and costs, to imprisonment for not more than six months.

Every owner of a place of amusement and every employee of an owner of a place of amusement who permits or authorizes or is a party or privy to the admission of any person to a place of amusement for the purpose of attending an exhibition, performance, entertainment or game therein without payment of the tax provided for by this Act, shall be liable on summary conviction, to a penalty of not less than $25.00, nor more than $200.00 for each offence, and in default of payment of the fine and costs to imprisonment for not more than six months.

E. TROWBRIDGE,
Deputy Provincial Secretary.

J. E. BROWNLEE,
Provincial Secretary.



1. T.—**All Saints.**—(Day of obligation).
2. F.—**All Souls.—First Friday.**
3. S.—St. Hubert, Bp. C.

4. **S.—23rd after Pentecost.**—St. Charles Borromeo, Bp. C.
5. M.—SS. Zachary and Elizabeth.
6. T.—St. Leonard, C.
7. W.—St. Florenee, Bp. C.
8. T.—St. Godfrey, C.
9. F.—Dedication of the Lateran Basilica.
10. S.—St. Andrew Avellino, C.

11. **S.—24th after Pentecost.**—St. Martin, Bp. C.
12. M.—St. Martin, P.M.
13. T.—St. Stanislaus Kostka, S.J., C. — St. Didaeus, C.—St. Briee, C.
14. W.—St. Josaphat, Bp. M.—St. Malo, C.
15. T.—St. Gertrude, V.
16. F.—St. Edmond, Bp. C.
17. S.—St. Gregory, Wonder Worker, Bp. C.

18. **S.—25th after Pentecost.**—Dedieation of Basilica of SS. Peter and Paul, App.
19. M.—St. Elizabeth, Q.W.
20. T.—St. Felix de Valois, C.F.
21. W.—Presentation of B.V.M.
22. T.—St. Ceeilia, V.M.
23. F.—St. Clement, P.M.
24. S.—St. John of the Cross.

25. **S.—26th after Pentecost.**—St. Catharine, V.M.
26. M.—St. John Berehmans, S.J., C. (Patron of Altar Boys).
27. T.—St. James Intereisus, M.
28. W.—SS. Stephen and Comp., MM.
29. T.—Vigil.—St. Saturninus, Bp. M.
30. F.—St. Andrew, Ap.

Special Devotion: The Souls in Purgatory

REQUIEM

Adieu! through the long aisles the organ notes hover.
Farewell to the green earth, the sunshine, the rain!
Farewell! on the long road the last parting's over!
Farewell to the pleasure, farewell to the pain!

Behold the Blessed Dawn so longingly waited
Leading O so softly to the changeless day!
And the arms out-reaching, and the hunger sated,
And the lifting of the veil before the Way!

—May C. Dwyer.

HOW THE APOSTLES MET DEATH

St. Matthew is said to have suffered martyrdom in a city of Ethiopia.

St. Mark was dragged through the streets of Alexandria, Egypt, until he expired.

St. Luke was hanged on an olive tree in Greece.

St. John was plunged into a boiling caldron at Rome, but escaped unhurt and died a natural death at Ephesus.

St. James the Greater was thrown from a tower and then beaten to death.

St. Philip was beheaded in 52.

St. Bartholemew was skinned alive.

St. Andrew was crucified.

St. Thomas was run through with a lance.

St. Simon was crucified.

St. Barnabas was stoned to death.

St. Paul was beheaded at Rome by order of Nero.

St. Jude, or Thaddeus was crucified.

St. Peter was scourged and put to death, head downward, on a cross, his humility not permitting that he should be crucified in the same manner as His Master had been.—Monitor.

Seek ye the grace of God,
And mercies from on high?
Invoke Saint Joseph's holy name,
And on his name rely.

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DECEMBER

1. S.—St. Eligius, Bp. C.

2. **S.—1st of Advent.**—St. Bibiana.
3. M.—St. Francis Xavier, S.J., C. (Patron of the Apostleship of Prayer).
4. T.—St. Peter Chrysalogus, Bp. D. — St. Barbara, V.M.
5. W.—St. Sabas, Ab.
6. T.—St. Nicholas, Bp. C.
7. F.—Vigil St. Ambrose, Bp. D. — **1st Friday.**
8. S.—**Immaculate Conception of B.V.M.** (Day of obligation).

9. **S.—2nd of Advent.** — St. Leocadia. V.M.
10. M.—St. Melchiades, P.C.
11. T.—St. Damasus, P.C.
12. W.—Our Lady of Gaudalupe.
13. T.—St. Lucy, V.M.
14. F.—St. Spiridion, Bp. C.
15. S.—St. Valerian, Bp. M.

16. **S.—3rd of Advent.**—St. Eusebius, Bp. V.
17. M.—St. Lazarus, Bp. C.
18. T.—St. Anxentius, Bp. C.
19. W.—St. Nemesion, M.—Ember Day.
20. T.—Vigil.—St. Dominic, Ab.
21. F.—Ember Day.—St. Thomas, Ap.
22. S.—Ember Day.—St. Zeno, M.

23. **S.—4th of Advent.**—St. Servulus, C.
24. M.—Vigil — Fast Day — Abstinence. —St. Delphinus.
25. T.—**Christmas.**—Our Lord's birth.
26. W.—St. Stephen, First Martyr.
27. T.—St. John Evangelist.
28. F.—Holy Innocents, MM.
29. S.—St. Thomas à Becket, Bp. M.

30. **S.—Sunday within the Octave of Christmas.**
31. M.—St. Sylvester.

Special Devotion: The Coming of Christ

THE NATIVITY OF CHRIST

"Fear not: for behold I bring you good tidings of exceeding great joy, that shall be to all the people. For this day is born to you a Saviour, Who is Christ the Lord, in the City of David."

MATER IMMACULATA

"Pure as the snow," we say. Ah! never flake
Fell through the air
One tenth as fair
As Mary's soul was made for Christ's dear sake.
Virgin Immaculate,
The whitest whiteness of the Alpine snows,
Beside thy stainless spirit dusky grows.

"Pure as the stars." Ah! never lovely night
Wore in its diadem
So pure a gem
As that which fills the ages with its light.
Virgin Immaculate,
The peerless splendours of thy soul by far
Outshine the glow of Heaven's serenest star.

—Eleanor C. Donnelly.

Our Lord sanctified our flesh by taking it on Himself and with His last breath He commended us to the care of His Virgin Mother.

MY GIFT

I do not send thee violets,
Though violets mean—true;
The blossoms die, and one forgets
Their fragrance and their hue.

I do not tell thee pretty things
In lines of quaint address;
The song its passing message sings,
And then—forgetfulness.

I give thee strongest pledge of mine,
A chain of love to wear,
Of love of mine and Love Divine—
My rosary of prayer.

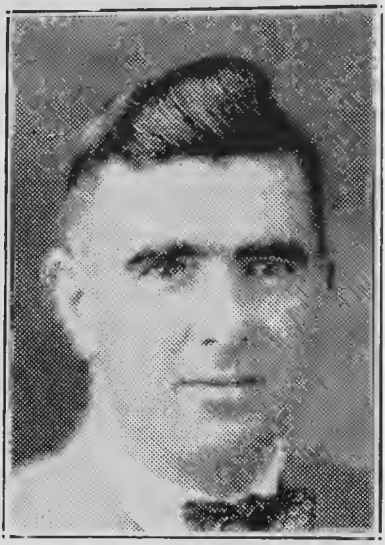
—Rev. Hugh F. Blunt, LL.D.

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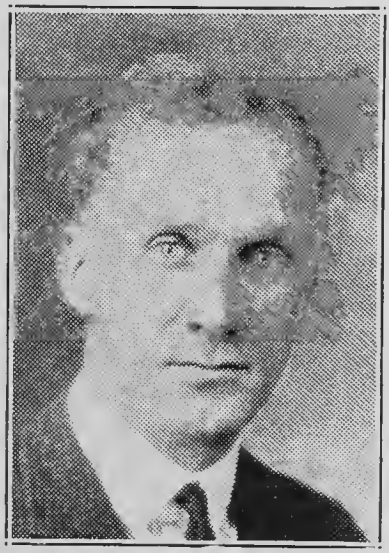
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By REV. BROTHER ROGATIAN, F.S.C.

AN outstanding event in the program of the visit of the Apostolic Delegate to the City of Edmonton was ıe formal opening and blessing of St. oseph's University Catholic College by is Excellency. Promptly at 5 o'clock ı Sunday, November 6, the Delegate rove up to the main entrance of the Colge building, accompanied by His Grace, ıe Archbishop; Msgr. Blair, president of ıe Catholic Church Extension; Msgr. cGuigan, president of St. Joseph's Semary, and a body-guard of the 4th degree nights of Columbus, in uniform.

His Excelleney was received by the ector of the University College, Rev. rother Rogatian, the Provineial of the hristian Brothers, Rev. Brother Austin, ıd the staff of the University College, ıd was eonducted to the chapel, where vested for the ceremony.

After the formal blessing of the chapel ıd its dedication to St. John Baptist de Salle, founder of the Christian Broths, the procession was formed and arched to the main entrance. The prays and the ritual were then proceeded ith, the choir from St. Joseph's Seminy ehanting the psalms and responses. ıe building was blessed from the library om, which was tastily decorated for the easion. and then the procession rermed and wended its way to the chapel, here a throne was erected for His Excelncy. The Rector then spoke the followg words of weleome to the Apostolic elegate:

ost Rev. Andrea Cassulo, D.D.,
Apostolic Delegate to Canada.

ay it please Your Excellency:

Gladly has the staff and student body St. Joseph's University Catholic Colge gathered around Your Excellency is evening to speak their loyalty to the e of Peter and to pledge their filial detion to you, its distinguished Apostolic elegate, to our Dominion.

We are indeed very grateful for the gnal favor whieh your presence confers d for the blessing which you have just stowed upon this newly erected Univery College. St. Joseph's stands a monunt to the faith in higher edueation of e people of Alberta, and is the eulminan of long years of earnest and intelligent planning by His Graee, our beloved chbishop, and his devoted elergy and people.

To make possible its construetion, the people of the province generously contributed $100,000, the Carnegie Foundation of New York gave an equivalent sum, and the Government donated six acres of land.

Your Excellency will be pleased to know that the College was filled to capacity on its opening day, and has already begun to realize the high hopes of its founders. Its existence and the measure of success attending its inauguration are evidence enough that the faith which in the Middle Ages prompted the creation of the great universities of Europe, still glows in Catholic hearts in this far-flung western province of Canada.

The loyalty and devotion of St. Joseph's to our Holy Father Pope Pius XI., now gloriously reigning, require no elaborate expression on our part. Suffice is to say, that the Sovereign Pontiff is ever with us in his coat of arms which, carved in native stone, occupies the place of honor in the facade of the College.

May we express the earnest wish that the short visit of Your Excellency to Edmonton be full of many joys and that our Divine Lord will crown with every blessing the years of your sojourn in Canada.

To this His Excellency replied, congratulating His Grace on the splendid edifice which had been erected for the higher education of the young men of the diocese, and expressing his delight that the College was filled to capacity on its opening day. It was no small satisfaction for him to see that the education of the youth of the archdiocese had been provided for with such munificence, and prophesied a brilliant future for St. Joseph's College. The guests then retired to the College dining room, where a splendid banquet was served to two hundred guests, and the student body. Rev. Brother Rogatian, Rector of the College, acted as chairman, having on his right, His Honor Lieutenant-Governor Egbert, and the Apostolic Delegate on his left. Other guests at the head table were, His Grace Archbishop O'Leary; His Worship, Mayor Bury; the Hon. Perren Baker, acting-Premier; Dean W. A. R. Kerr, acting-President of the University; Chief Justice Harvey; the Hon. Mr. Justice Beck; Hon. A. C. Rutherford; Msgr. McGuigan;



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sgr. Blair; C. J. Duggan, of Calgary; nator Lessard; E. N. Kennedy, Robert cDonald, and Justice Ford. The Uni- rsity was represented by the following embers of the staff: Provost J. M. Mac- achran; Dean E. A. Howes; Dean R. W. oyle; Dean J. A. Weir; Dean A. C. ankin; D. E. Cameron; E. W. Sheldon, egistrar; A. West, Bursar; Professor ay and Professor Strickland.

As His Excellency had another func- on to attend, the chairman announced at there would be no speeches, but that ean Kerr, acting-President of the Uni- rsity, in the absence of Dr. Tory, ould express a word of welcome to e Apostolic Delegate, in the name of e University of Alberta. Dean Kerr oke as follows:

ev. Chairman, Your Excellency, Your Honor, Your Grace, and Gentlemen:

May I begin the few words which I all utter this afternoon by saying at ice that I appreciate in a very special ay that it has fallen to me on this aus- cious occasion to speak on behalf of the niversity.

President Tory, I know, regrets deeply s absence. He had looked forward to ing present at the opening ceremony, t he has been called east, in his capacity chairman of the National Research ouncil to attend the Prime Minister's nference at Ottawa.

First I wish to extend the University's ngratulations to His Grace Archbishop 'Leary. Without him it is difficult to e how what has been achieved could ve come to pass in the way it has at is time. His Grace was not long in Ed- onton till the people of Alberta realized at there had come to the province a an of tireless industry, comprehensive ind and high character, a man keenly terested in all public questions—not ex- uding higher education.

In the last analysis two solutions of e problems of higher education for tholics seemed possible; independent tholic foundations or co-operation on itable terms with the State. The uni- rsity's hope had always been that when e day arrived for the making of de- sions it would be found possible to ork out a plan of co-operation and keep gether in one united collegiate citizenry e whole youth of the province who were ing trained for the professional services the country.

Negotiations proved easy because both rties were animated by similar ideals d on each side there was trust in the good will and good faith of the other. As the result an affiliation arrangement was reached mutually satisfactory to both parties. To-day I congratulate His Grace on the fulfillment of his dreams and the fine fruition of his plans in the opening of this splendid modern college building.

The public, too, I congratulate. I believe that the present generation already regards the solution arrived at as a sound one, and further and more important I am confident that as the decades go by the millions who will inhabit this vast Province of Alberta will be of the opinion that those of us who were responsible for the foundation of this Catholic college, acted wisely and were not without a vision of the future.

The Rev. Rector I also congratulate. On him and his associates and on the university authorities depend the successful outcome of the plan now put into operation. I will go so far as to say that this plan has already passed the experimental state; it is to-day an assured success. I am confident that under the skilful direction of Brother Rogatian and the great Order which he represents, all will be well in the days to come.

Finally, I desire on behalf of the Provincial University to express to Your Excellency the Apostolic Delegate to Canada, our appreciation of the great honor you have done us in so graciously consenting to preside at the formal opening of St. Joseph's College—an occasion notable not only in the history of St. Joseph's itself, but notable also in the history of the University of Alberta. We hope that you will find it possible to return often to Edmonton and permit us to welcome you again to the University.

Thus was the seal of approval placed on St. Joseph's University Catholic College by the highest Church authority in all Canada, representing as he does our Holy Father Pope Pius XI.

It was significant also that His Excellency was surrounded on this occasion by the leading officials of the Province, including the Lieutenant-Governor, the acting-Premier, the Mayor, the Chief Justice, the Chancellor and the President of the university, etc.

This red-letter day for the new university college was the happy culmination of long years of planning by His Grace the Archbishop. Many and untiring efforts had been made to obtain the necessary funds. Repeated negotiations had been entered into to secure the co-operation of a teaching community to undertake the

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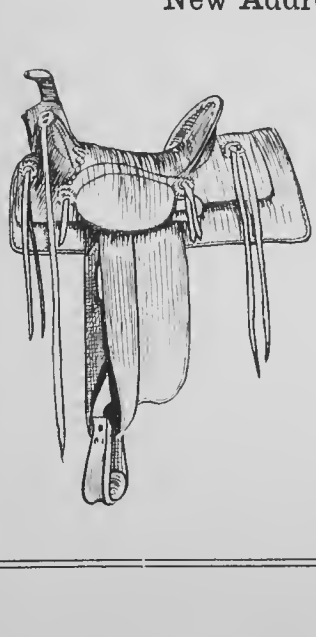
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rk. The campaign to raise the necesy funds had been launched, and the rk of construction of the college edie, of which the Catholic people may ll feel proud, had been carefully supered. No wonder then that the paternal art of His Grace the Archbishop rced at the crowning event in this great dertaking and that his devoted clergy d people gathering around him to offer ir congratulations and to pledge their alty and whole-hearted co-operation.

ST ANNIVERSARY OF THE CANADIAN GRAYMOOR, OCT. 18, 1926-1927

One year has elapsed since that October y when the Franciscan Sisters of the onement came to the little Alberta lage of Smoky Lake, to begin the first aymoor foundation on Canadian soil. e might naturally wonder by what ovidence it was decreed that this group four Sisters should come into this field, strange because so new and heretoe entirely unexplored. Strange ined the outlook was. In the vast district taining numberless souls who should Catholic there was not yet a Catholic urch. Strange also were the people emselves, amongst whom the Sisters re to labor — the older generation eaking only a foreign tongue. Very ange the whole situation was to Engh-speaking Sisters, who had been ought up in surroundings so different d to whom our Canadian country life, en at its best, was foreign. That the sters came was due to the missionary sion of their Superiors at Graymoor, at they have persevered through the roic trials of this first year is due to fact that the Franciscan spirit of sacice had been so fully inculcated during ir time of preparation for their life's rk as Sisters. Step by step beginnings d to be made. A little four-roomed cotge was first procured as a shelter for Sisters, and to one end was attached humblest possible chapel, which has ved not only as a temporary church the people, but also as a Shrine for Sisters who carry on the same devons in it to Our Lady of the Atonement ich are practiced at Graymoor, N.Y. was the hope of the Sisters and of their periors that during the summer a pernent Shrine of Our Lady of the Atonent should be erected. In the meantime faithful Catholic people have comted the excavation for the basement the Shrine, and the Sisters hope, with the assistance of their friends, to begin building in the early spring.

If the difficulties in the material order were great, progress along spiritual lines was also necessarily slow. The germ of faith requires constant nourishment and cultivation. Unfortunately, the spiritual life of these people had been for years neglected. Religious indifference was quite general and in not a few quarters did the Sisters encounter open opposition. The wave of Bolshevistic tendencies which has encircled the world, has not left uninfluenced even our remote Canadian centres of the foreign-born. Let us not forget, however, the faithful ones who received the Sisters with such a Catholic spirit and are to-day with their families, their joy and crown. A more facile pen and a more detailed article would be required to chronicle the victories of grace over nature and the world which have been won for God in these remote Canadian missions since the coming of the Sisters.

It is only the lack of financial support which has hampered the Sisters and made their beginnings so small, but confidently they now look forward to extending their work to meet the needs of the community. In this province alone, six centres similar to the Graymoor centre of Smoky Lake should be opened immediately, and the needs in the other provinces are not less urgent. "Pray ye, therefore, the Lord of the harvest that He send laborers into His harvest."—Contributed.

THE HAPPY HOME

A story is told of a monk who prayed that he might know whether there was on earth a soul equal in sanctity to St. Anthony of the Desert. God condescended to satisfy His servant, and allowed that the guardian angel of the monk should take him through many cities, until in a humble home he was shown a tired mother of seven children, "busy about many things," and doing all for God's love. This woman, he was told, was as holy in the eyes of God as the great St. Anthony, because through purity of intention she raised her humble duties of providing the difficult daily bread of her children, "looking well to the ways of her house," into acts meritorious of further grace. This mission of the father and the mother in the home is the most sublime thing on earth outside the rails of the sanctuary. — The Little Messenger of the Divine Infant.

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Why Not Sing?

(By REV. W. J. MacLEOD)

MUSIC some day will be a compulsory study in the public schools of this country. Before this the people must be taught what true music is. The way to do it is to have the children sing and hear and play music of the highest quality.

The average popular music played on this continent is, according to good authorities, the most base and evil heard in the world. It is lacking in taste and musical value. It may be likened to profanity. The wretched tunes are more deleterious than the smut words with which they are sung. Children brought up in the atmosphere of Beethoven and Wagner would have souls higher in quality than the unfortunates to-day stuffed with ragtime of contemptible inanity.

The greatest danger that could threaten the life of a nation is triviality—the invariably accompaniment of the decline of high ideals. It goes further. It is a psychological problem. The test of a civilization is the quality of its sounds. The savage loves crudity. His talk is composed of clicks. His songs are harsh yells. The advance of culture is measured by the span from the crazy tea-dance of the savage to the Beethoven symphony, where mathematics is applied to the art of expressing sentiment in sounds on the highlands of intelligence and creative genius. There can be no civic conscience, no united effort for high spiritual and political ends where people cannot sing together. It is as much a necessity for a people to have music as it is for an army to have a band on its way to battle. A democracy that has no music in its soul cannot keep step.

Not the least of the reasons why the churches are losing their hold upon the masses is that people have ceased singing. We to-day hire professionals to perform for us. "It is incontestable," says La Prade, "that music induces in us a sense of the infinite and the contemplation of the Invisible." Oh the dumb congregations, the dumb crowds in our meeting-houses and in the streets! How they would be fired and invigorated if they could sing! This is precisely what the patrons of the Symphony Concerts are doing. They are trying to introduce us to the Messiah and Rigoletto, providing us with immense recreation and unlocking an infinite treasure of delights. There is a great deal more of soul riches in being able to enjoy music of this quality, more culture to be got from learning to play one of Mendelssohn's Songs Without Words than listening far into the night to Clara running off a barrel of records on the talking machine.

Music is not a side-show. An American cabaret is a ghastly, boresome affair. Here night everlasting, stolid, cheerless eaters and drinkers sit and listen to the howls and dreadful tidings! The ugly sounds have even invaded the sacred gustatory temple. Aristotle said something about a man being a social animal, which simply means he doesn't like to be a stalled ox. Who does not like to dine with friends and temper the sensual pleasures of the palate with a tete-a-tete and a good yarn? But intellectual intercourse is rendered impossible in a boiler factory where a bunch of players scrape and pound out notes of dreadful preparation.

The Musical City of the future—when we learn the concord of sweet sounds—will compel hawkers, peddlers and newsboys to sing their wares. Consider the noises of the city. He who would render the greatest national good must invent a silencer for the noise in our cities. The only reason why it is tolerated is because we love noise. We are half barbaric. The elevated railways in their crash and bang—like the catophony of angry gods—catch up the dying cadences of the under-world orchestra—the subway system.

Plato, the philosopher, said, "Musical training is a more potent instrument than any other because rhythm and harmony find their way into the secret places of the soul on which they fasten mightily."

"See deep enough," says Carlyle, "and you see musically; the heart of Nature being everywhere music."

Says William Watson:

> Nay, what is Nature's
> Self, but an endless
> Strife towards music,
> Euphony, rhyme?

And Canada — the beautiful North Countree! With its matchless scenic charm, mountains sombre and majestic, illimitable stretches of prairie and deep, swift, flowing rivers. Its peace, its prosperity and contentment, its health and wealth, jewelled with schools and churches and studded with a million happy homes. Why should not her children sing?

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Columbianism: Synonym For Christian Manhood

(By REV. M. J. O'GORMAN)

THE lay apostolate is the only justification for the Knights of Columbus. Such justification, however, suffices to satisfy the Church to which its members belong.

Strictly speaking, the Catholic Church does not need such subsidiary organizations. The Church is "the pillar and ground of truth." She is essentially and primarily a teaching society, engaged in drawing back the veil of revelation, teaching men to know God, to love Him, and unerringly pointing out the way to Heaven. Yet the Church has always, not only tolerated, but encouraged such groups of Christians, provided they be guided by Catholic doctrine, and aim at Catholic progress.

Columbianism, we proudly affirm, is such a society. Its works are good. Its ideals are Catholic. Hence it has been approved by the highest Church authority. The Sovereign Pontiff, time and time again, has given voice to his admiration and love for this loyal body of men. But orders—even religious orders—have been suppressed by the Church. Why? Because they lost their ideals. But that the society of the Knights of Columbus will ever remain what we find it to-day, a synonym for Christian manhood, is the hope and trust of the Church. One pins such hope to the ideals which the true Knight of Columbus keeps ever before him.

The personality and character of Christopher Columbus constitute a worthy ideal for a Knight. To sketch his history and acclaim his virtues is not to our present purpose. But one may direct his attention to a point in the story of Columbus which meshes with the thought expressed in the first sentence of this article. Columbus was a discoverer. He was (in the best sense) an adventurer. But he was more than that—he was an apostle of the Faith. What vessel did he choose to carry him on his voyage? The Santa Maria. Who were his chief passengers? Priests to evangelize the natives. What was his first act on reaching land? To fall on his knees in thankfulness to his Creator, and the Virgin Mother, and to plant the cross, the sign of our redemption. The name that he gave to the island of the Bahamas, which was his first sight of the western world, was San Salvador. His first settlement he called the Nativity. His first fort was named St. Thomas. Moreover, in the back of his mind, he had always the hope that beyond the islands he had discovered, would be found Asia and the Holy Land, and his ambition was to reach this goal and liberate the Holy Sepulchre from the sacrilegous hand of the infidel.

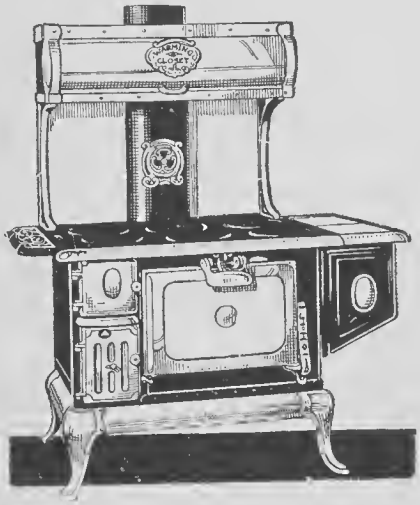
Again, the faithful member of Columbianism is a knight, a true knight — "without fear and without reproach." The history of the bold old days "when knighthood was in flower," is a commonplace piece of knowledge even to the school-boy. But the romance of knighthood never fails to thrill us moderns. For the Catholic man, however, knighthood holds a special significance. The knights of old were more than warriors, they were apostles. They were cavaliers, but they were also monks. They accepted the discipline of the army, but assumed the austerity of the cloister. They were lions of war on the field, but pious clients of God and the saints in the chapel. They were formidable to the enemies of Christ, but gracious and gentle to His friends. They were the protectors of pilgrims and the guardians of the poor. They were respectful to women and kind to the young. They loved the Church of God, and revered her ministers. They were the soul of an honor not to be bought or sullied by temporal advantage. What an inspiration for the modern knight to find the pages of history illumined, in the words of Kingsley, with deeds that—

"Tell us how our stout crusading fathers,
Fought and bled for God, and not for gold."

The modern knight must be initiated. So, his mediaeval prototype. In each case the ideals of the Order are presented. Both are deeply religious ecremonies. Confession and Communion are enjoined in both instances. The modern visit to a church takes the place of the mediaeval vigil. A vow of fidelity to the Church is common to both. The Knights Templars, the Hospitallers of Jerusalem, the Knights of St. John were Orders of men banded together for the redemption of the Holy Land, for attending the sick, for succoring the poor and the harboring of pil-

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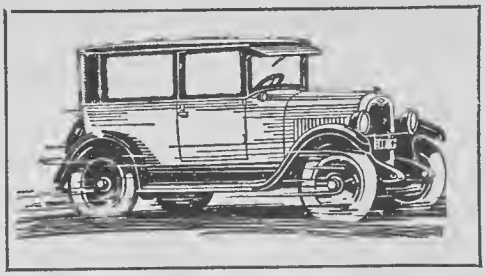
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grims. The work of the modern knight is somewhat different, but none the less important. The day of the helmet and plated armour has gone, but the Christian knight must still take unto him "the armour of God," that he may be able "to resist in the evil day, and to stand in all things perfect." To the modern as well as the ancient knight, St. Paul addresses these words, "Stand, therefore, having your loins girt about with truth, and having on the breast-plate of justice: and your feet shod with the preparation of the Gospel of Peace: in all things taking the Shield of Faith . . . and take unto you the helmet of salvation and the sword of the Spirit (which is the word of God)."

It is by living up to this threefold ideal of Columbianism — apostolic zeal, true knighthood, and Catholicity — that the modern knight will justify his Order. That individual knights have been unworthy of the name, we must candidly admit. There has been many a modern Don Quixote. Tilting at windmills is by no means a forgotten folly. Cervantes must have been a prophet as well as a romancer. But nevertheless the good ship Columbia goes sailing on, battling the gales and doing yeoman service for Holy Mother Church. In Canada, the Knights of Columbus can be, and are in many instances, the right arm of the Church. That is a privilege not to be despised. It is an honor of which to be proud. It brings its own reward even in this world, an earnest of final commendation, from Him Whose honor was protected, Whose ministers were revered, Whose Church was defended by the knightly sword of Faith in the hands of the followers of Christopher Columbus. Their work being done, their's the epitaph:

"The knights are dust
And their good swords rust;
Their souls are with the Saints we trust."

THE IMMACULATE CONCEPTION

Immaculate! Immaculate! oh hear the clarion cry,
In royal triumph pealing over ocean, earth and sky,
Great brazen tongues are telling in turret and in tower,
And white-robed choirs are singing it with music thrilling power—
Immaculate! Immaculate!

O Mother of Our Saviour; no dark doubt e'er oppressed
Thy children's hearts — they knew it — that thou wert ever blessed,
Most pure in thy conception, a lily at thy birth.
O fairest among women! oh undefiled of earth!—
Immaculate! Immaculate!

Immaculate! O let the word rise like a trumpet tone,
In proudest exultation to the Queen of Heaven's throng!
Immaculate! O lead us to the light of Jesus' face!
Immaculate! 'tis by His will we hail thee full of grace—
Immaculate! Immaculate!

—Bellelle Guerin.

THE NAME OF MARY

O Virgin Mother! pure and sweet,
As low before thee bending,
We cast our garlands at thy feet
In faith and love unending,
We sing the glory of thy Name,
Who bore our Lord and Brother,
And since from heaven the angel came,
Hast been our loving Mother.
Blessed Name to God most dear,
Sweetest Name to sinners here,
Holy Name that all revere,
Virgin Mother Mary! —Exchange.

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Sisters Of The Atonement

IT was in the beginning of our Blessed Mother's month of the Holy Rosary last year that our little band of four Sisters left our dear Mother House, Graymoor, N. Y., in order to make the first Canadian Foundation of our society. We reached our destination on the Feast of St. Luke, October 18, 1926. This proved a singular and happy coincidence, as it was on St. Luke's Day, twenty-seven years previous to this, that our Reverend Mother Foundress and the first Sisters of the Society of the Atonement took possession of St. Francis House at Graymoor, New York.

Our little Annals of the past year give proof of the reality of Sister F's first impressions of Smoky Lake, in her letter entitled "Sidelights on Smoky Lake," written to our Reverend Mother Foundress shortly after our arrival here.

Reprint from Lamp:

"Dear Mother:—

"Sister and I have had a glimpse of the new mission. What is the impression I can almost hear you say? Looking at it from a human standpoint, very discouraging; but with the eyes of faith, how different! It will surely be a second Graymoor, if only we are as faithful in the making. No China or African mission can improve upon the trials and hardships that await us, looking at it from material and spiritual standpoints. But God will not try us beyond our strength, and with St. Paul, "we can do all things in Him Who strengtheneth us," and God helping us we will. Pray! Pray! Pray!

During the past year, more than a thousand family visits have been made to the country. Some families live such long distances in the wilderness that it takes a whole day to make the trip there and home again. And what a task it is to get over those woodland trails!

As you have read in our Annals, about our mission tours on the prairies, here is an instance of some of our visits. Mrs. B———, who is the mother of a large family of children attending rural school. On taking the census, we find Olga, the eldest daughter, is absent. "Where is she?" "Oh, she is at a Ruthenian school in Edmonton." "A Catholic school?" "I don't know, I suppose so," was the reply.

On investigation we find Olga is happily settled in the Methodist Ruthenian Home for Girls. The school term over, Olga, a fine looking girl of seventeen, returns home for the vacation. We spoke to her on the subject of religion, and she quickly replied: "I'm no longer a Catholic. My companions and I have joined the Methodist church."

Not only has she joined the Methodist church, but is a zealous apostle in their cause. She has now returned to Normal,



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and to our grief has taken with her two of our most promising girls, who were booked for the Edmonton House, which we regret to say that owing to the need of Sisters and financial circumstanees, will not open till next year.

Great Need of a Clinic

A great help in our missionary work would be a free dispensary and clinic, as this case clearly shows. Four miles further we get on to another "line," and call on Mrs. ———. Here we find a family of nine children. Ivan, the second oldest boy, 12 years, ashamed of his condition, hides behind the door. His face and neck a mass of sores; the disease has also eaten part of his nose. The mother said she was too poor to take him to a specialist.

Through the influence of our missionary Father, the boy was taken to the Misericordia hospital, Edmonton, where, under the care of the good Sisters for three months, he was nursed back to health.

Ivan has now returned home a new child, to the joy of his parents. While with the good Sisters at the hospital, he learned to pray, and since his coming home he has taught his brothers and sisters to pray also. Every evening he gathers the happy family together for night prayers, and to pray for his kind benefactors.

Six Catechism centres have been established; some of these classes are held in the woods, as there are no convenient buildings around to gather these children. It will be a perplexing question what to do when the cold weather sets in.

The First Communion and Confirmation classes have been prepared during the summer, one at Smoky Lake and the other at Warspite, seven miles west from here.

We had planned for a Sunday school picnic for the last Sunday of September, but its fulfillment was only realized on the second Sunday in October. We had a spell of two weeks rain, which was a great drawback to the farmers. The roads were impassible for our mission activities, not to speak of picnics. When we were at last able to keep our promise we packed our "goodies" and off we went to find a crowd of happy faces awaiting and wondering "if the Sisters would come to-day." The picnic was held in the Northern Moose school grounds, twelve miles from here. After the Catechism test and distribution of prizes, we had games, refreshments, including plenty of peanuts and candy, the latter the big attraction. The children all spent a very happy and enjoyable afternoon, and we may add that we were amply repaid for any little sacrifice on our part.

Owing to such a wet season the outlook for the farmers was not very bright, when Father Hughes, our missionary priest, went out to the Greek church, north, (in spite of the bad roads) and celebrated Mass, followed by an outdoor procession and special prayers for fine weather. This was the beginning of a Novena of Masses for the HOLY SOULS for this intention. The prayers and faith of the people have surely been rewarded —for the last three weeks they have been threshing day and night.

Hundreds of rosaries, medals, and other religious articles and Catholic literature have been distributed at our mission and while making our family visits. Food and clothing have also been supplied to a number of poor families; the "LITTLE ONES" were the happy recipients of sweaters, caps, scarfs, stockings and mittens.

Let us here extend our grateful thanks to the good ladies of the Catholic Missionary Knitting Society of New York, for the generous supply of children's knitted articles, which they so kindly sent us last winter. We are likewise indebted to the Tabernacle Societies for the necessities they sent us to be used in the Master's service; also to those who sent us Catholic literature. To all our friends and benefactors, who have in any way assisted us during the past year, we again repeat, as in our last issue, "GOD BLESS YOU." This is our continual prayer.



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(By H. W., Edmonton, Alta.)

VERY few, indeed, of the Catholics of Alberta had the happiness of seeing the Apostolic Delegate on the occasion of his recent visit to Calgary and Edmonton. They will be glad, no doubt, to receive a crumb or two fallen from the table of the privileged rich who did have that happiness. Through the courtesy of the Home Annual, the following lines will give them a portrait of the man whom the Holy Father has sent to Canada as his Delegate, his Alter Ego, the sharer of his love and solicitude for us his children. This portrait is necessarily a very imperfect one, but it will be traced by a loving hand, and will the expression of the writer's gratitude to Almighty God for the grace of having been allowed to come in contact with the man of his choice—a man after his own heart. And, indeed, from the moment he appeared on the platform of the special car in which he had travelled from Calgary to Edmonton, till his departure for Vancouver, he gave the impression, which soon became a conviction, of a man very near and dear to God, of a man in whom humility, kindness and simplicity were united to a deep and tender piety.

The fatherly smile with which he greeted us, the very manner of giving his blessing, the way in which he extended his hand over us and then placed it over his heart told us more eloquently than words how glad he was to see us, how much he loves us.

Monsignor Cassulo has passed his sixtieth year. He is of middle height and well proportioned. His hair is quite black and, like many of his countrymen, he has dark features. His eyes are kindness itself. And the more one saw him, whether during the sacred functions at which he pontificated, or at the many receptions held in his honor, the more one felt that here was a man of outstanding ability, whose talents and power for good were only enhanced by his quiet, gentle, simple personality. In the Apostolic College our Lord had men of vastly different temperaments, yet all called to do his work. Here was St. John, the beloved Disciple, whose head had reposed on his Divine Master's breast, who had caught the infection of His love, and who had but one text from which to preach: "My dear little children, love one another." And, in truth, that was the main burden of all his spoken words—love for God, love for our superiors, love and kindness



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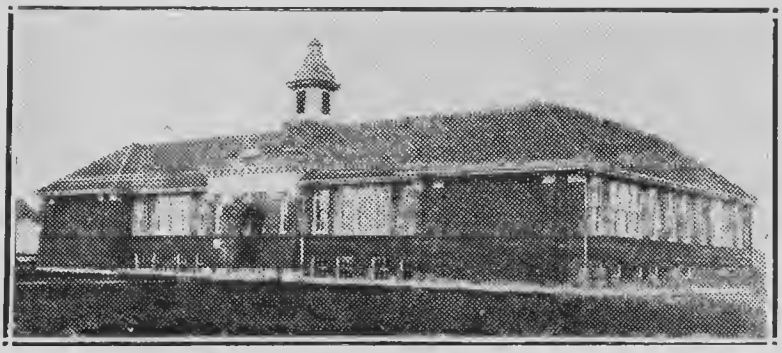
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for all, but especially for such as are of the household of the Faith. Every manifestation of charity or good understanding won his generous praise, and he repeatedly expressed what hopes this good understanding and co-operation gave him for the future of both Church and State in Canada. One remarked in him an especially tender love for the young, and as he spoke to them and passed among them, blessing them and laying his anointed hands on the privileged ones who were nearest him, the figure and words of Christ came to mind: "Suffer the little children to come to Me, for of such is the Kingdom of Heaven." Those who assisted him at the blessing of St. Joseph's College and of St. Alphonsus' School were witnesses of his uncontrollable emotion as he read the liturgical prayers which called down God's blessing and protection upon the young.

Another proof of his extreme goodness was the condescension with which he



ST. ALPHONSUS' SCHOOL, EDMONTON

accepted the heavily charged programme of visits, functions and receptions that had been traced for him. We might add that he imposed upon himself other visits, in order to satisfy the wishes of some communities who had perforce been omitted from the official list. Yet notwithstanding the great fatigue consequent on many weeks of constant travel or attendant on the visits themselves, in spite of the fact of recent sickness from which he was scarcely recovered, he made all feel how happy he was himself to bring them the happiness of his visit. He had words of fatherly affection for all, and his simple exhortations went straight to the heart.

An earthly monarch might well envy him the welcome he everywhere received, the protestations of love and of loyalty which were poured out from faithful hearts. It is true that most of those protestations were addressed to the Holy Father and to Holy Mother Church, of whom he is the delegate, but the fact that he represents the highest authority in heaven and on earth, and the abundant meed of praise and honor which was offered to his own person, seem only to have deepened his humility. It was easy to see that while honors were heaped upon him and his praises were variously and so movingly sung, he himself was repeating in his heart the psalmist's words: "Not to us, O Lord, but to Thy Name give glory." He was always anxious to emphasize the fact that he was receiving our homage for the Holy Father alone. It was that which made him so happy everywhere he went—to have evidence of the faith of the people and of their loyalty to the Sovereign Pontiff. Entirely forgetful of himself, he was all things to all men, a very servant of the servants of God. No wonder then that all hearts went out to him, and that the non-Catholics themselves who were privileged to meet him, were won by the simplicity and affability which he, the representative of the highest spiritual authority on earth, brought to his dealings with them.

A portrait of Msgr. Cassulo would be sadly imperfect if it failed to bring out his great piety. As he celebrated the Holy Sacrifice and pontificated at other solemn functions, he was often unable to control the emotions which the sacred words and ceremonies aroused. We felt that we were in the presence of a man of God, of a soul so given to prayer and union with God as to realize vividly the great mysteries of our Faith. When he knelt for a few moments before the Blessed Sacrament in the Churches which he visited, he was quickly absorbed in prayer, and it seemed to us that he would have willingly remained there forever. Here evidently was the secret of the ten-

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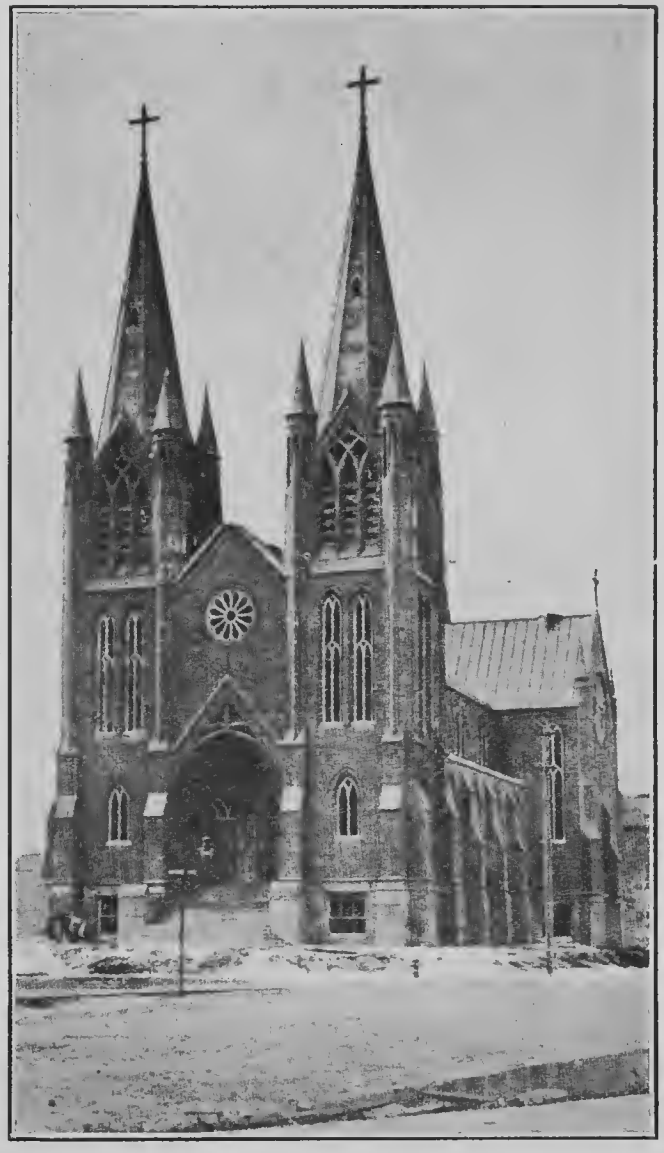
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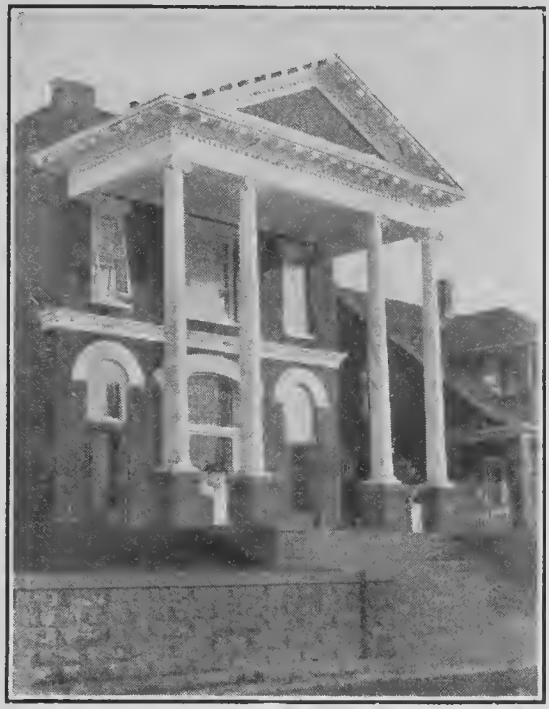
der love for God which his exhortations breathed. Here, too, was the reason why we felt that in his presence we were very near to the goodness of Christ Himself, and why his passing among us filled us with such deep, inexpressible joy. We saw with our own eyes a man of God, a living exemplification of the truth that the priest is another Christ.

Much more should be said and better said to make a complete and worthy portrait of Msgr. Cassulo. All that has been attempted here is to bring out what seem to be the three principal traits of his character—kindness, humility and piety. From these three, as from their source, flow that affability, that simplicity, that gentleness and a host of kindred virtues which have endeared the Apostolic Delegate to all who have met him. Upon those virtues we build our hopes that the Church in Canada will be the happier and more prosperous for having him to guide and encourage and help her Bishops in the government of their dioceses. The talents, the administrative ability, the experience which Msgr. Cassulo brings to the new task which the Sovereign Pontiff has imposed upon him are further enriched by his personal holiness and virtues, and all of us, of whatever tribe and tongue we may be, may rest assured that all our problems and difficulties will be examined by loving, sympathetic, competent hands, and that they will be decided, whenever they are capable of settlement, according to the eternal laws of justice and of charity.



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Catholic Missions From 1542 Co 1760

(By REV. J. A. MacLELLAN)

THE beginning of the 16th century saw the greatest cataclysm known in the history of religion—the so-called Reformation. Explain it as we may the fact remains that thousands upon thousands in the different European countries were lost to the Church of God. Many and divers are the causes which friends and foes of the Church give to explain the why of this religious eruption. As we gaze back to-day we wonder if it were not all in the wise providence of the All-Redeemer to allow such in order to bring about a greater good. Of the many good results, not the least was the impetus given to missionary endeavor. While thousands in Europe were being lost to the true Faith, millions were being added in India, Japan, China, and the Americas. Intrepid missionaries, goaded on by new zeal to bring souls and more souls into the true fold, braved every form and manner of trial to bring the message of the cross to the ends of the earth.

The period which we wish here to deal with is that between 1542 and 1760. We shall deal with each country separately in conjunction with the life and work of the missionary or missionaries whose names are more closely associated with its evangelization.

It is fitting that we begin with India and Japan and deal with the wonderful work accomplished there by the Prince of Missionaries, St. Francis Xavier. The future "Apostle of India and Japan" was born in 1506, of a noble family of Navarre. At an early age he was appointed Papal Nuncio to India. He started missionary work at Goa, and there established a college for the purpose of educating the native youths as Catechists. Next he worked among the Parawians. This people had previously been baptized, but were then Christians merely in name. St. Francis' preaching had wonderful effects —thousands became practising Catholics and many churches were built. He then went on to Travancore, where the people were entirely pagan. Within a few months he converted them all to Christianity. The same success attended his efforts at Moluccas, Malacca, and other places. By 1548, as many as 200,000 native Indians were, through the direct work of St. Francis, converted to Christianity. He next turned to Japan, arriving in that country in 1549. He met with considerable opposition at the hands of some of the rulers, but in spite of all obstacles he was completely successful. Several Japanese were among his first converts. When he left Japan Christian communities flourished everywhere. China next claimed St. Francis' attention, but unfortunately for that country, and for the world, death overtook him. He died on the Island of Sancian, in the 46th year of his age.

The Jesuits continued, in Japan, the work so well begun by St. Francis. By 1579 there were reckoned to be some 200,000 Christians in that country. Later, however, principally because of the intrigues of the Dutch. Christians suffered untold persecution in Japan, and a once flourishing Church went into decay to give place to the paganism which it tried to overcome.

Among the more notable of the missionaries who followed St. Francis in India was Robert de Nobile. He made a careful study of the difficulties which confronted the propagation of Christianity in that country and saw that he would either have to break down the caste system or find some other method of dealing with the different castes. The highest caste, the Brahmins, could not be persuaded to in any way commingle with the lower castes. Robert de Nobile saw the utter impossibility of overcoming the caste prejudices and he determined to confine his labors to the Brahmins. The latter came to regard him as one of their own and many of them accepted from him the truths of Christianity. He arranged that other priests preach to the lower castes. Unfortunately some other missionaries who had tried in vain before him to make converts severely criticized him, but he was upheld in his methods by the Archbishop of Goa and by the Holy See. De Nobile spent altogether about 45 years in India and during that time converted as many as 100,000 idolators, most of whom were Brahmins. To Central India, at the close of the 16th century, the Jesuits brought the faith. In 1599 Christmas was celebrated in a most solemn manner at Lahore. In 1610, three royal princes were baptised, and was it not for several disturbing political events, the whole of the



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country would undoubtedly have embraeed the faith.

In China, missionaries were also very sueeessful. The most eelebrated of China's earliest missionaries was Father Ricci, a Jesuit. When he died in 1610 there were over 300 Catholic churches in the different provinces of China, and over 200,000 Catholies. In the following period, in the latter part of the 17th eentury and in the beginning of the 18th, the Chureh in China was violently persecuted.

The diseovery of America in 1492 opened out a new field for missionary endeavor. With Columbus, on his seeond voyage, eame Father Boyle and eleven other priests, bringing the message of the Gospel to the American natives. The Spanish colonists treated these natives inhumanly, whieh fact made it a diffieult matter to eonvert them. The missionary, Leo Casas, was among the first to have any sneeess. He took up the eause of the oppressed Indians against the eolonists, but seeing that his efforts were thwarted by his own fellow-eountrymen, he left Ameriea and returned to a monastery at Madrid.

In 1519, Cortes added Mexico to the Spanish possessions. He was full of zeal for the spread of Christianity, and invited some Franeiseans to eome to the newly aequired territory to preach Christianity. From Spain, in 1524, eame Father Martin and twelve other missionaries. These soon opened schools and colleges and instructed the youth of Mexico, not only in the truths of Christianity, but in profane learning as well. They met with much suceess. In 1526 the Dominieians and the Fathers of Our Lady of Mercy came to Mexieo, followed later by the Jesuits. By 1551 as many as a million Mexicans had been baptized by the Franciscans alone. Among the more distinguished among the early Mexiean missionaries were Betanzos, John of Ghent, Leo Casas, and Zumaraga. In 1547, the See of Mexico was raised to metropolitan rank.

From Mexico the faith was brought to South and Central Ameriea. First among the missionaries into these countries were the Dominieians and Franciscans. In 1518 an Episcopal See was founded at Los Angeles, and in 1534 one atNiearagua. Father Betanzos, who had preaehed so successfully to the Mexicans, founded many new provinees. In Guatemala the faith was preaehed by the equally famous Leo Casas. Vera Cruz became an episeopal see in 1556.

As early as 1560 the Dominieians found their way to South Ameriea. Several of them suffered martyrdom, but they persisted in their determination to reclaim that eountry from the darkness of paganism. Perhaps the most eelebrated of the South Ameriean missions was that established in Paraguay by the Jesuits. Here they found a raee barbarous and eruel—so barbarous and so cruel that some of the earliest missionaries from Spain thought it would be impossible to convert them. But here, as elsewhere, the grace of God followed the work of the preaehers of the divine word, and soon untold thousands received baptism,



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being converted to the Christian faith. So splendid and so rich in results was the work in Paraguay that even Voltaire described it as "the triumph of humanity." In Ecuador successful work was done by the Dominicians and Franciscans, followed later by the Jesuits. Father Fritz, a German priest, converted as many as twenty-nine tribes in this region. In 1609 the Jesuits opened a College at Quito, the capital. The end of the 17th century saw as many as 550,000 Catholics in Ecuador. In Peru and Brazil, the missionaries were equally successful. In 1546, Lima, the birth-place of St. Rose, and the capital of Peru, was raised to metropolitan dignity. The natives of Brazil were found to be quite low in the scale of civilization, many of them practicing cannabilism. Wonderful work was done among them by Fathers Anchuta and Nobregu. Much the same success crowned the efforts of the missionaries in the other countries of South America.

In North America also, in spite of many obstacles, the missions were in some measure successful. Attempts were made as early as 1549 to found a Christian colony in Florida, but at first this effort proved in vain. In 1601, however, missions started by the Jesuits, continued successful. In Texas, a mission was started in 1688. In New Mexico the spread of Christianity was very rapid. In 1597 a mission was started there, and by 1608 upwards of 8,000 Indians were baptized. Similar results followed the work of the missionaries in California. The State of Maine was visited in 1612 by Fathers Beard and Massi. Missions were founded there, but later destroyed by the English.

Canada was first colonized by the French. Not till the 17th century, however, was there any real attempt to Christianize the Canadian Indians. In 1608, Beard and Massi, two famous Jesuits named above in connection with the evangelization of the American natives in the State of Maine, came to Canada and preached in different parts of what is now Nova Scotia and New Brunswick. They were followed by the Recollect Fathers, in 1615, chief of whom was Le Caron. Next came the Jesuits, among them the famous Brebeuf and Lalement. Progress was rapid. The two prineipal tribes were the Hurons and Iroquois. The whole Huron tribe was converted. A college was established at Quebec in 1635. The establishment of a convent and hospital at the same place followed some few years later. In 1674, Quebec became an episcopal see with Laval as first bishop. The Iroquois were a warlike and fierce tribe. They continually warred on the more civilized Hurons, and finally almost exterminated the latter. Many missionaries suffered death at their hands. The cruelties meted out to Fathers Brebeuf and Lalement were terrible in the extreme, equalling anything recorded in the pages of Martyrology. After a time some progress was made even among this fierce tribe. When they made peace with the French in 1667 they asked for missionaries, and Fathers Fremin, Brugas and Pierron were sent among them. Some 2,500 Iroquois became Christian, including the sainted Indian maiden, Tegahwita.

Into the West the missionaries next made their way, reaching as far as the head (end) of Lake Superior. In 1641, Fathers Jocques and Raymbault arrived at the Falls of St. Mary's, and preached to thousands of Indians. By 1647 there were as many as forty-two Jesuits laboring in Canada west, including what we now call Ontario. In 1661, Father Menard started to Green Bay and Lake Superior. Nothing was ever heard of him afterward. He, like many another, gave his life that God's Kingdom might be extended. We would think that such an event as Father Menard's death would dismay other missionaries. Such was not the case. Only four years later, Father Allouez started out to the same parts, and labored there for some thirty years. With him labored the two zealous men, Fathers Dalton and Marquette. While we cannot say that the missionaries were so successful in North America as in South America yet we must say that they accomplished a great work by exploring and blazing trails, which made later efforts more easy.

What the world owes to the missionaries of the 16th and 17th centuries will perhaps be never truly appreciated. The story of their toils, sufferings and privations is one which can always be the proud boast of the true Church of Christ, and must ever remain an inspiration to all future generations of Catholic missionaries, both lay and cleric, who are called to the noble work of propagating the Faith "once for all delivered to the saints."

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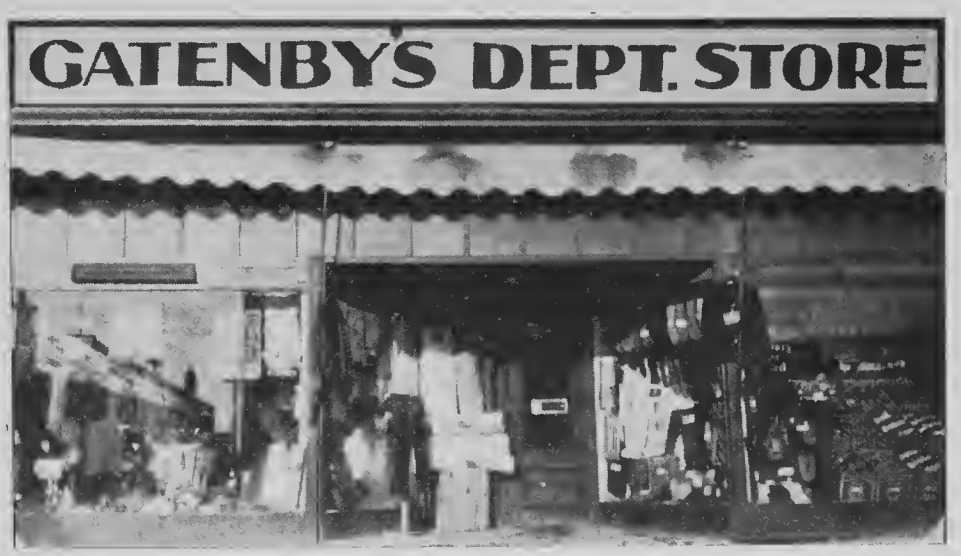
(By REV. D. MacINTYRE, Saddle Lake, Alta.)

THE Saddle Lake settlement was established during the spring of 1927. This area of land lies northeast of Edmonton, on the north side of the Saskatchewan river, the nearest rural town being St. Paul de Metis. The road leading west from St. Paul brings the traveller into the heart of the colony. It is practically the only road leading into the area. There are numerous trails which lead either to the ageney or Sacred Heart mission, whieh lies ten miles from the west boundary.

The size of the eolony is 4 miles by 3½. The land was all raw land and possessed, when taken over, no improvements. Title was reeeived in 1926, but it was too late in the season to make any improvements. A good start was made during the spring of 1927 on arrival of the settlers. A lot of ineonvenienee took plaee owing to buildings not being ready on arrival of the settlers. They were, however, provided with tents and moved into the houses in the rotation they arrived from the Old Country. The buildings are small, 20 ft. by 20, of pioneer type, but fairly good, giving the families a little bit more than the crudest sort of accomodation.

Little or no land was under eultivation for 1927, but 40 aeres have be n broken on eaeh unit, and diseed ready for seeding in the spring of this year. Wells have been put down on praetically all holdings. The average depth of the wells is 80 feet, and the water is good. Some of the settlers fenced their land in legal way. A team of horses was given to some of the settlers shortly after arrival, also one cow, and to some, hens. This block of land is supposed to be very good so far as the soil and rainfall is eoneerned. Each unit is prieed on its own merits, some parts prieed at fifteen dollars, some at ten dollars, and other pareels at five, taking into consideration prairie lands, heavily timbered land, and low-lying. Eaeh unit consists of 160 aeres, with the exception of three, whieh are half seetions. The fifty-one units are oeeupied by settlers from Ireland, England and Scotland, the bulk of them eoming from northern Ireland. The eounties of Tyrone, Derry, Fermanagh and Antrim are well represented. Invernesshire, Seotland, is also well represented. Laneashire, England, also counts to advantage. These fifty-one families have 182 children ranging in age from 15 years downwards. They are fine, healthy, robust children. They are mostly young families, who emigrated for the sake of their children, conditions in their home countries having been going from bad to worse, some heads of families only earning two shillings a day, and some, less. On their arrival in this country an effort was made to get employment, immediately. Some were very lueky in getting eonstant employment. An extension of the present St. Paul line employed many, also the new line from Owlseye to Bonnyville. Some obtained work with farmers. Some of these farmers employed men, depending on the growing crop for payment in the fall; diffieulties erept up oeeasionally there, but everything was mended in the end. The wives looked after the homes, and maidens went in for domestie service.

The mothers, at home, had quite a lively time of it between the seare of the Indian passing by, with his glossy black hair hanging over his shoulders, and with that terrible inseet, the mosquito. The year 1927 will be well remembered by the settler as the mosquito year. Some suffered severely and had to be treated by the good Samaritans of St. Theresa's hospital, St. Paul. The wounds are still very apparent on some of the women. One little girl declared that Father MacDonell told them everything about Canada, before leaving Ireland, correctly and with truth, safe that he did not mention about these squitos. The winter comes along on the tail of the mosquito pest and Jaek Frost declares himself, with dignity, as king. The eold weather did not effeet the colony much, but a few were eaught and nipped. Dropped ears, seared noses, frozen fingers were apparent at the first big drop below zero. One little girl of 12 years had a very narrow pieee of luck. She left for the colony store, on a beautiful elear evening, and on her way home her feet got frozen. Early in the morning, the writer was ealled to see her. She was raeed to hospital. It was thought she would lose all her toes and perhaps one of her feet, but her ehildren friends gathered together in their improvised chapel and prayed, and the latest news is that she might only lose one toe. She is still in hospital. Apart from these



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Rev. Father A. MacAdam, Pastor



ORDER OF SERVICES

1st and 3rd Sundays: Carstand, 9 a.m.; Strathmore, 11 a.m.
2nd and Fourth Sundays: Arrowood, 9 a.m.; Gleichen, 11 o'clock.
5th Sunday: Gleichen, 9 a.m.; Strathmore, 11 a.m.

transitory maladies, the health of the colony has been splendid. Four new arrivals were very tenderly received at their respective homes. The spiritual side of the colony was attended to from the beginning of the first arrivals. Mass, first of all, was celebrated in the open air, and when the houses were erected, the barns were commenced, and one of these was used for devotions; since the weather got cold, an old Indian establishment has been put in roder for a church.

A new church has been started, but the early winter put a stop to its progress; it will be finished in the spring. The church will be dedicated to Our Lady of Success and St. Theresa. It is difficult to get money for a new church right away from poor settlers newly established. There is one thing attached to these settlers—the Faith is warm. It is a great thing to have an extra new Catholic parish springing up from such raw lands. It is to be hoped that the faith of St. Patrick and Columcille will stand the many darts brandished at it from far and near. "Stand fast Craigelachie" is the colony's motto. The school question has been a draw-back. The children, to their delight, of course, have not been attending school since they left the old land.. Government red tape once more. Every effort has been tried by those interested in the children since their arrival, and before it to get a school, but without avail.

The children did not expect that any Canadian would remember them at Christmas time, consequently they were desiring to be home in Ireland, England and Scotland, where Santa Claus worked havoc, with his reindeers descending from the Grampian, sleighing the black north, or tearing through the plains of Salisbury. Yet, parcels started arriving, a few days before Christmas, from the Boy Scouts, and from the Kiwanis club through Colonel Scott of the Land Settlement branch, Edmonton. The days before Christmas, the children prepared nicely to come and adore the Infant Jesus and each one received Holy Communion. At Midnight Mass, 130 adults received Holy Communion. In the morning the priest proclaimed that Father Xmas was coming to visit them at 3 o'clock—and at that hour all united together in their little hall, welcomed the old man in and helped to unburden his heavy load. 170 children were there, and declared that Canada was not such a bad place after all. First Christmas in Canada, and evidently there are friends who not only remembered to send us good cheer—they also sent us lots in kind. Thanks, we feel at home.

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3rd, 4th and 5th Sundays: Rockyford, 11 a.m.
2nd Sundays: Rosebud, 11 a.m.
4th Sundays: Rosebud, 9 a.m.
1st Sunday: Carbon, 11 a.m.
3rd Sundays: Carbon, 9 a.m.

SOCIETIES

Catholic Women's League: President, Mrs. Henry Katterhagen; Vice-President, Mrs. George Kennedy; Secretary, Mrs. Francis E. Ryan.

Children of Mary: President, Miss Mary Kennedy; Vice-President, Miss Odilla Stinn; Secretary, Miss Anna Geeraert.

The Year Within The Church

THE CHURCH desires us to sanctify the course of the year by following her in the different mysteries of her liturgy, and by endeavoring to excite in our hearts the sentiments that animate her. With the sanctification of the year, according to the spirit of the Church, our piety will become more firm and lively, and more agreeable to God. With this in mind it will be the object of the Catholic Home Annual for 1928 to put before its readers in as few words as possible what is necessary—and so to the purpose.

Of course every well informed Catholic knows that the Church year begins on the first Sunday of Advent, but for convenience, the order of the civil year will be followed:

The universal expression of happiness voiced to friends at this time has had its origin and inspiration in a Christian sense from proximity to the great feast of Christmas. It is the octave of Christmas, as well as the first day of the New Year.

In olden times the New Year was marked by the celebration of the Saturnalia, which festival was characterised by heathen orgies and excesses. The present custom of seeing the Old Year out and the New Year in, with up-to-date excesses, is as far removed from the spirit of Christianity as the pagan Saturnalia. While the Church takes no official cognizance of the New Year, except as a feast day of our Divine Lord, yet our Divine Lord's submission to the law on this day should inculcate in us a desire to follow His example. We have broken the law of God many times in the past year. Shall not the New Year see better things from us?

The Feast of the Circumcision

Starting then with January, we find that the very first day of the year is a Holy Day of obligation, the feast of the Circumcision of our Divine Lord, on which day attendance at Mass is obligatory. This feast commemorates Our Divine Lord's submission to the law enjoined by God under the Jewish dispensation, and also recalls to mind that we must "put off the old man," as we come out of the old year; and as we take up the duties of the new year "put on the new man, who is created in justice, and holiness of truth." (Eph. IV., 22-24).

The Holy Name of Jesus

At this ceremony of the Circumcision a name was given to the child. Our Divine Lord received the name of Jesus. And as we reverently pronounce this Holy Name, which had been communicated to the Virgin Mary at the time of the Annunciation, we are reminded of the feast of the Holy Name of Jesus, which takes place on the first Sunday of January. The veneration of the Holy Name is every day increasing and the members of the Holy Name Society should promise themselves to increase their efforts to see "that every tongue shall confess that the Lord Jesus Christ is in the glory of God, the Father. (Phil., 11, 11).

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ORDER OF SERVICES

Sundays and Holy Days, High Mass and sermon at 10:30 a.m.; Holy Rosary and Benediction at 7:30 p.m.
Week days, Low Mass at 7:00 a.m.
First Friday, Holy Communion and Mass at 8:30 a.m.; Benediction at 7:30 p.m.
Confessions at any time on application to the pastor.

Epiphany

Epiphany, the Christmas Day of the Gentile world, recalls our adoption amongst God's people. However, this festival solemnizes more particularly the apparition of the star, announcing our Saviour's birth. The story of the prophecy, the Wise Men, their journey, gifts and symbols, is familiar to us all. Indeed, this does once more remind us that it is well always to have God's blessing on our work. The Epiphany was a great feast of the Church as early as the fourth century, according to St. Gregory Nazianzen. In the East solemn baptism is a custom of the day. The name Epiphany is of Greek origin, meaning illumination, with a mystical meaning of the light of Baptism, alluding probably, to an ancient tradition that at Christ's baptism in the river Jordan lights appeared. The feast commemorates three features of the manifestation of God's glory. 1—When the Magi adored Him. 2—The voice from Heaven during this baptism proclaiming Him the Son of God. 3—God's Glory in the miracle of changing water into wine.

The Purification

And presently January slips by and we come to February, a month dedicated to Our Lady of Sorrows. On the threshold of this month, February 2nd, we have the feast of the Purification.

The Jewish law demanded that after giving birth to a child, a woman must visit the temple to be purified. The Blessed Virgin was not bound by this law, yet she obeyed and made an offering of a pair of doves. The Jewish law prescribed such offerings. The Church does not prescribe, but does suggest the devotional advisability of presenting gifts of candles for the altar.

Candlemas Day

This feast is also called Candlemas Day

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on account of the candles blessed for use on the altar throughout the year, and to be distribnted to the faithful for use in the home. These candles should be kept in a convenient place to serve at the hour of death, or for communion of the sick, etc. The blessing of candles began in the Church abont the eleventh century.

Churching

After child-birth a woman should avail herself of the first opportunity of imitating onr Blessed Lady by presenting herself to be "Chnrched" and to thank God for the safe delivery, for the happy birth of the child, and also for its second birth in the sacrament of Baptism. An offering of the offspring to Him and a promise to exercise great care that the child is trained in the fear and love of God, will indeed be most appropriate. The blessing of God is asked npon both mother and child that they may be found worthy to attain, together, the joys of everlasting life.

Blessing of Throats

A very popular feast is that of St. Blasius, celebrated on the 3rd of February. This holy man was bishop of Armenia, and also a martyr. Through his intercession many miracles have been worked, especially among those ill with throat troubles. On this day throats are blessed. St. Blase, as he is popularly known, suffered martyrdom during a persecution in his native land. Holding lighted blessed candles, arranged in the form of a cross, touching the throat, the priest says: "Through the merits and intercession of St. Blase, bishop and martyr, may God deliver thee from all diseases of the throat, and preserve thee from every other evil."

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Titles of the Sundays

The word Septuagesima means seventy; Sexagesima, sixty; Quinquagesima, fifty; and Quadragesima, forty. Applied to the Sundays which precede Lent in the order named above, they recall old customs, practised by early Christians of commemorating seventy, sixty, fifty and forty days of Lent, at various times. Previous to the third century the period of days for Lent varied. Since then the practice of the Church has been the same as to-day, corresponding with the number of days spent by our Blessed Lord, fasting in the desert, or, according to some, to the number of hours spent by our Saviour in the tomb.

Marriages

It will be noted that beginning with Ash Wednesday, February 22nd of this year, that the Church law forbids solemnisation of marriages until after Easter. Also, from the first Sunday of Advent, this year December 2nd, until Christmas Day, this prohibition applies, for reasons which Catholics will understand.

Lent—Ashes—Fast

The Fast of Lent is, according to the most ancient traditions of Apostolic institution. The object of the Church in establishing this was to instruct her children in the obligation of doing penance during their whole life, and to prepare them to celebrate the Resurrection of Jesus Christ by making them partake in some degree, in His sufferings, through which it was necessary for Him to pass before entering into His glory. Lent, then, is pre-eminently a season of penance, and it brings this year on the 22nd of February, a day known as Ash Wednesday, so called on account of the ashes the Church blesses and puts on the heads, or foreheads of the faithful. The sprinkling of ashes on the heads was a penetential practice of the servants of God in the Old Law, and it was introduced into the Church in Apostolic times. With a sincere destestation and sorrow for our sins, and with a firm purpose to do better in the future, we should approach the altar railing to receive the ashes on our heads. It is well to keep in mind that the Church demands that we approach the sacraments of penance and Holy Eucharist during the Paschal time which begins the first Sunday of Lent, February 26th, and ends Trinity Sunday, June 3rd.

A Double Festival

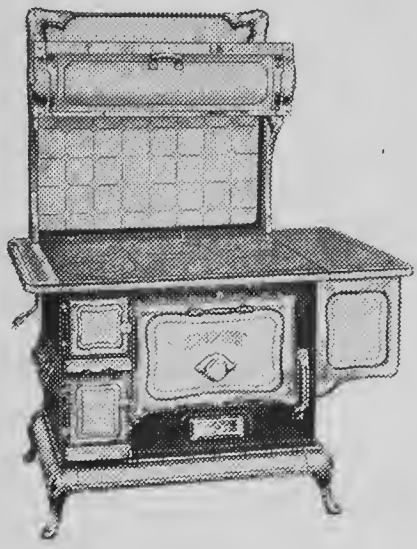
The Annunciation is both a festival of Jesus Christ and of His Holy Mother, because it was on this day that the Word was made flesh," and Mary became the mother of God. So in the chaste womb of sinless Mary, who was conceived of the Holy Ghost, the work of man's redemption was begun. This feast takes place on March 25th.

Two other feasts of importance take place during this month—that of St. Pat-

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SUNDAY SERVICES

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High Mass and sermon, 11 a.m.
Sunday School, 2 p.m.
Baptisms, 3 p.m.
Instruction, 6:30 to 7:30 p.m.
Evening service and Benediction, 7:30 p.m.
Holy Hour, First Sunday of the month, 7:30 to 8:30 p.m.

WEEK-DAY SERVICES

Mass daily, 8:15 a.m.
Confessions heard daily before Mass.
Evening services and Benediction, Wednesday and Friday, 7:30 p.m.
Rosary and Litany every Saturday, 7:15 p.m.
Confessions every Saturday evening.

SOCIETIES

Columbus Club meets in their rooms every third Sunday, after the evening devotions.
Catholic Women's League meets in the Columbus Club rooms every first Tuesday evening, 7:30 p.m.
Mass for the members of the C.W.L. every first Tuesday.
First Sunday of the month, general Communion Sunday and Children's Sunday.
Second Sunday of the month, general Communion for women.
Third Sunday of the month, general Communion for the men.
Altar boys meet every Friday, after Benediction.

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rick, on March 17th, and that of St. Joseph, spouse of the Blessed Virgin, on March 19th.

Ember Days

During the week following the first Sunday of Lent occur the Ember days. February 29th and March 2nd and 3rd. These days come periodically and in due succession recur with the four seasons of the year. Pope Calixtus instituted them in the third century. On these days we should pray to obtain God's blessing on the fruits of the earth, to thank Him for His bounty in giving fertility to the earth, and to ask for all graces of which we are in need.

Holy Orders

On these days we should remember in our prayers students aspiring to the sacred ministry. The orders of the priesthood are conferred in grades. We have first the Minor Orders—Porter, Reader, Exorcist Acolyte, and then Holy Orders—Subdeacon, Deacon and Priest. Tonsure is a preparatory step to Minor Orders.

Passion Time

As the Lenten season advances, the gloom and sorrow becomes deeper, and on Passion Sunday, March 25th, the Church begins to draw even greater attention to this mystery of sorrow by covering statues and pictures, and the crucifix over the altar with purple veils, to remind us of Our Saviour's concealment from the people some days before His Passion. Some special devotion on our part during these two weeks will be suitable and appropriate.

Palm Sunday

The triumphal entry of our Divine Lord into Jerusalem is commemorated on Palm Sunday, this year April 1st, when palm is blessed and distributed to the faithful. This is of Apostolic origin. After this celebration which takes place before the High Mass, the Church desires us to engage at once in the celebration of our

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Tenebrae

On Palm Sunday, Holy Week, "The Great Week," begins. During these days the mystery of Calvary is the centre of all devotion. On Wednesday, Thursday and Friday evenings, wherever possible, is sung the office called "Tenebrae." This name is derived from the ceremony of gradually extinguishing the lights, expressive of the deepest mourning, and in memory of that darkness which covered the whole earth at our Lord's Crueifixion. Those pasasges from the holy writers are read, which give truest utterance to sighs and lamentations at the death of the Lord. There are fifteen lights on a triangular eandlestick and one is extinguished after each psalm, until one only is left. This is not extinguished, but hidden for a time, and then restored to show that death could not really take Jesus Christ, though for a little while it seemed so.

Holy Thursday

Holy Thursday was inaugurated in memory of our Lord's last supper, when He instituted the Blessed Sacrament. On this day only one Mass is said. During the Gloria the bells are rung, after which they are silent until the same part of the Mass on Holy Saturday. To-day, also, the Archbishop consecrates the holy oils, which are used in the administration of the sacraments throughout the year. The Sacred Host, consecrated at this Mass for the service of the following day, is taken in procession and placed in a repository. After the Mass the Blessed Sacrament is removed from the principal altar, which is divested of all its ornaments. All lights are then extinguished, except those on the altar of Repository.

Good Friday

There takes place on Good Friday the unveiling of the cross which is venerated by the priests and the people. Because the Sacred Host has been consecrated on the previous day, the Mass on Good Friday is called the Mass of the Presanetified. A Passion Sermon, with the Stations of the Cross, are features of this day's devotion, in which all Catholics will take part.

Holy Saturday

On Holy Saturday new fire is struck from a flint and blessed. From this the sanctuary lights are lighted. The Paschal candle is blessed, five grains of incense being blessed and fixed in it, in the form of a cross, twelve prophecies concerning the coming of our Saviour are read in order, the baptismal font and the Easter water are blessed and the Litany of the Saints recited. The bells are rung for the first time since Thursday.

Easter

The Church speaks of the festival of the Resurrection, the greatest of all her festivals, calls it in every part of the divine office "the day the Lord has made." All

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Granum—Mass on the 1st Sunday of each month at 9 a.m.; on the 3rd Sunday, Mass at 11 a.m.

Claresholm—Mass on the 1st Sunday of each month at 11 a.m.; on the 3rd Sunday, Mass at 11 a.m.

Stavely—Mass on the 2nd Sunday of each month at 9 a.m.; on the 4th Sunday at 11 a.m.

Nanton—Mass on the 2nd Sunday at 11 a.m.; on the 4th Sunday at 9 a.m. When there are five Sundays in the month, Mass, etc., will be announced the previous Sunday.

Pastor, Rev. F. Hughes

the days of the immortal life of Jesus, previous to that of His resurrection, were, according to St. Paul, the days of His humiliation; whereas, this is properly called the day of His glory, since it was by His Resurrection that the broad seal of heaven was affixed to his doctrines. His other miracles confirmed, His mission proved, and all His labors crowned. Easter Sunday this year falls on April 8th.

The Easter Duty

The Easter duty is the popular expression to indicate a church law which obliges all Catholics to go to confession and receive Holy Communion during the period known as Easter Paschal Time. This year Easter Duty period begins on Sunday, February 26th, the first Sunday of Lent, and closes on Trinity Sunday, June 3rd. It is expressed as an obligation that all Catholics receive the Sacraments during this period. They will receive more frequently, of course.

The obligation extends even to sick and infirm who are unable to come to church, only in such cases, when notified, the parish priests will administer the Sacraments in the home.

Easter Movable Feasts

Easter occurs on the first Sunday following the first full moon that comes after March 21st. It cannot, therefore, be earlier than March 22nd, or later than April 25th. It regulates all the movable feasts of the Church, and all the Sundays

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from Septuagesima to the last Sunday after Pentecost.

Patron of the Church

The third Sunday after Easter is the feast of the Patronage of St. Joseph, honored on this feast as the patron of the Universal Church. Next after the Blessed Virgin, St. Joseph occupies a place of honor in the prayers of the Church.

Rogation Days

Monday, Tuesday and Wednesday before the feast of the Ascension are called Rogation Days; days of solemn supplication and prayer. The Litanies of the Saints are recited on these days, as on the St. Mark's Day, April 25th. This praetice began in Burgundy at a time when the people suffered much from earthquakes and extended gradually throughout the Church.

Ascension Day

Ascension Day was instituted to commemorate the Ascension into Heaven, forty days after His resurrection. By His own power and in sight of His Apostles and others, He ascended into Heaven. There He intereedes for us and invited us to the place prepared for us, which we shall one day possess, if we follow His example. He suffered before His Ascension and we too must suffer before we can enter into Heaven. This day is a Holy Day of obligation and falls on May 17th.

Ember Days

Another quarter tense takes place in May and the beginning of June. May 30th, June 1st and 2nd are Ember Days.

Pentecost Sunday

The newly baptized in the early days of the Church assisted at Mass in white garments, which they, the day before, received at baptism. And so, we have the name Whit-Sunday. The Church name is Pentecost, or fiftieth, commemorating the fiftieth day after Christ's resurrection. On this day we eelebrate the descent of the Holy Ghost in the form of tongues of fire upon the Apostles. This feast comes on May 27th.

Corpus Christi

This festival dates back to the middle of the thirteenth century and was instituted then by a Bull of Urban IV., and was confirmed by the general council of Vienna, 1311. This confirmation was due to opposition, to the errors of some who then preferred a false philosophy to the belief of all Christians in the preceding ages. Of course, the Blessed Sacrament was instituted on Holy Thursday, but this day is set aside for exclusive attention to the Holy Eucharist. The processions in Catholic countries on this day, and within its octave, are public testimonies of the faith, love and gratitude of the faithful. June 7th is the date of this feast this year.

St. Vincent de Paul

On the 19th of July is celebrated the feast of St. Vincent de Paul, confessor and founder of the Lazarists and the Sisters of Charity. He is called the Father of the Poor. So many good works did he perform that his name has become synonymous with charity. He is the patron of the well known and worthy St. Vincent de Paul Society.

St. Anne

The mother of the Blessed Virgin Mary is commended to our recollection on July 26. The devotion to St. Anne is very popular, especially among married women, of whom she is the universal patron.

The Visitation

The visit of our Blessed Lady to her eousin, St. Elizabeth, is celebrated on July 2. A long journey through the hill country of Judea to visit the excellent mother of St. John the Baptist, is the meditation offered.

St. Dominic—The Rosary

The feast of St. Dominic occurs on August 4th. His wonderful success in missionary work, attributed to the special means of grace, "The Rosary," given him for that purpose by the Blessed Virgin, makes very interesting reading.

The Assumption Into Heaven

August 15th is the beautiful feast of the Assumption of Our Blessed Lady into Heaven. We believe that the Blessed Virgin Mother's body was, after Her Death, miraculously preserved from corruption and immediately, or almost immediately, united to Her soul in Heaven.

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ORDER OF SERVICES

Sunday, High Mass. 10:30; Benediction, Catechism, 2:30.
Week days: Monday, Wednesday, Friday, 7:30.
Sylvan Lake—Mass, First Sunday, 10:30.
Nordegg—Mass, second Sunday, 10:30.
Rocky Mountain House—Mass, third Sunday, 10:30.
Evergreen—Mass, fourth Sunday, 10:30.
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To this belief Holy Church testifies by the celebration of the feast of the Assumption; a celebration which can be traced back to the fifth century.

A Birthday

In September we find the feast of the Nativity of the Blessed Virgin (September 8th) and of the Holy Name of Mary September 12th), as well as the second feast of the Seven Dolors of Our Lady (September 15th).

Ember Days

On September 19, 21, and 22nd we have the autumn Ember days; days of thankfulness for the bounty of Nature produced for our benefit.

The Rosary

On October 7th we celebrate the feast of the Holy Rosary of the Blessed Virgin Mary. The particular devotion of the whole month of October is that of the Rosary.

All Saints

The Catholic year's fourth Holy Day of obligation is celebrated on November 1st. All Saints. We then thank God, as the author of all sanctity, for the grace given by Him to His saints; we recall the doctrine of the Communion of Saints; and we resolve to imitate the Saints' blessed example. This feast, too, is a very ancient one.

The Souls in Purgatory

On the day after All Saints, on November 2nd, known as All Souls' Day, we remember all the souls of the faithful departed who are still in the Purgatory. Praying for the dead is one of the foremost duties—and privileges—of the true Catholic, since we can help the souls in Purgatory by the offering of the Holy Sacrifice of the Mass, by the gaining of Indulgences to be applied to their benefit, and by the performance of other good works. So the true Catholic should pray for the dead, not only on All Souls' Day, but every day of the year, and especially during November.

Advent

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December 2nd, and continues until Christmas Eve, December 24th. Advent means, coming and describes the time which closely precedes the birth of our Lord, the Saviour of the world. During this time the Church wishes her children to practice fasting, work of penance, meditation and prayer — in proper preparation for the coming season—during which the offices and ceremonies of the Church are extremely beautiful, and during which the Gospels tell us of the second advent of our Lord, the Last Judgment, for which we must prepare throughout life—existed in the Church as early as the third, or even the second century.

Our Own Feast

The patronal feast of the Church in America is one of the six great holy days of obligation and comes on December 8th, when the whole Catholic world celebrates joyfully the Immaculate Conception of the Blessed Virgin Mary, Mother of God. This holy dogma is an article of faith. It means that the Most Holy Virgin was always absolutely free from sin; that, from the first moment of her life, when she was conceived by her mother, St. Anne, she was immaculate, unstained by the taint of original sin — through a special miracle of God, Who could not be born of a mother subject to Satan at any time, however brief.

Christmas

And now, on Tuesday, December 25th, arrives the feast of feasts, Christmas, the day on which our Saviour Jesus Christ was born—in a stable at Bethlehem. In honor of this event of supreme joy, priests are permitted to say three Masses on Christmas Day.

Christmas — being a time of "Glory to God in the highest, and on earth peace to men of good will," a time of joy, love and friendship—is marked by the custom of making gifts to our dear and near ones.

Unquestionably, Christmas is indeed the feast of feasts. And, of course, it is a Holy Day of obligation for every Catholic.

Feasts of Christmas Week

St. Stephen, First Martyr, December 26th; St. John, Apostle and Evangelist, December 27th; The Holy Innocent, De-



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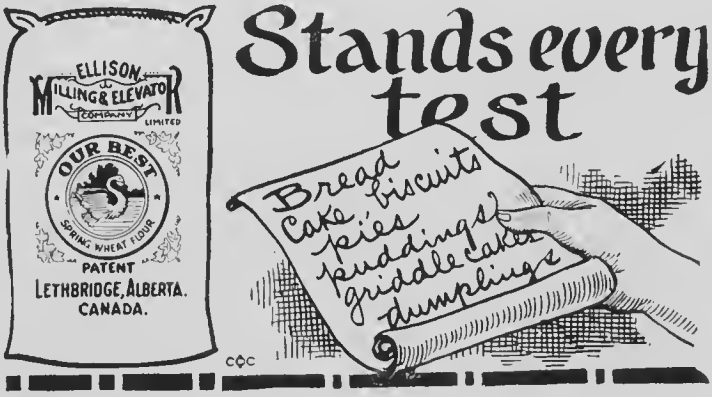
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cember 28th; St. Thomas, Bishop and Martyr, December 29th, and St. Sylvestre, Pope and Confessor, December 30th, round out a week of devotions such as, outside of Holy Week, may be called the greatest week of the year.

The Forty Hours' Devotion

A beautiful devotion is that of the Forty Hours, a continuous prayer offered for that period before the Blessed Sacrament exposed. In our city churches this devotion is arranged from the Chancery Office, the one following the other in such a way as to provide continuous adoration of the Blessed Sacrament throughout the year in Catholic churches.

It began in Milan, 1537. In 1539 it was approved by Pope Paul III. Tradition has it that the origin of the idea came in a period of great calamity, when the people were distraught from overwhelming fear. The priest realized that something must be done. He therefore exposed the Blessed Sacrament, threw open the doors of the Church, and invited them to the Real Presence of the Source of all consolation. By some writers it is thought that the number of hours selected was designed to make amends by contrast of lights, flowers and public prayer for the darkness, desolation and loneliness of the same number of hours in the tomb.

The Sisters of Service in Alberta

THE Institute of the Sisters of Service is a missionary society that has for its object the sanctification of its members and the spiritual care of the most abandoned souls in the outlying districts of the great "Field at Home." The members, like any other sisterhood after a thorough training, take the usual vows of Poverty, Chastity and Obedience. The reception and care of immigrants at the ports, and the charge of hostels in the large distributing centres is also part of the work of the Sisters of Service, and their little mission centres now stretch from the port of Halifax to the foothills of the Rockies.

Since the stormy winter night in the month of January, 1925, when the first three Sisters of Service bid adieu to the Motherhouse in Toronto, and started for the mission field in Alberta, there has been a steady onward march of S.O.S. from Ontario to Alberta. At the present time there are eleven Sisters in this archdiocese.

In Vilna the Sisters have a hospital, which, though small, is a very busy place, and is keeping four Sisters more than occupied within its precincts. While very unpretentious in appearance, there seems to be a charm about the place—for everyone who has seen the work done there seems to have a warm place in their heart for the poor little hospital, and it is easy to realize the good which is being done there. The school at Vilna is also in charge of the Sisters, and is making for itself a good educational record.

Another hospital, "St. John's," at Edson, was opened on the Feast of the Immaculate Conception, 1926, and solemnly blessed by His Grace the Archbishop. St. John's is a twenty-bed hospital, and is filling a great need in that part of the province. Four Sisters are in charge of the hospital, and these Sisters also take charge of the Sunday school.

In Edmonton, the first of the S.O.S. missions in Alberta, the Sisters are occupied during the winter months, in teaching catechism through the mail. This is a work which is growing apace, and one which is especially adapted to the needs of our Western Provinces. His Excellency, the Papal Delegate, to whom this work was exhibited and explained on his recent visit to Edmonton, expressed his approbation, and bestowed his blessing upon the work. Since September last, over five hundred pupils have been added to the lists, and nearly all are showing great interest in studying, and sending in their answers to the catechism lessons, which are corrected by the Sisters and returned to the children. Large quantities of good Catholic reading matter are also sent out from the Edmonton mission house. During the summer months the Sisters travel through the country teaching catechism to the children, and preparing them for the Sacraments.

The Sisters of Service endeavour is in its mere infancy as yet, but we hope that within the next decade, that with the help of God, the work for which the community was founded, will have proved its value to the Church in the West.

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Assistant Priest, REV. JAS. McGUIRE



Order of Services

Sundays—Low Mass, 9:00 a.m. High Mass, 11:00 a.m. Catechism, 3:00 p.m. Evening services, 7:30 p.m. Sermons are preached at both Masses and in the evenings during Lent.

Week Days—Every morning, Mass in Convent Chapel at 6:30, and in the Church at 8 o'clock. On the First Fridays, Masses at 7 and 8 o'clock, with Exposition of the Blessed Sacrament at the 8 o'clock Mass.

Evening Devotions—At 7:30 the first Friday of the month; every evening during the months of May and October; Tuesdays, Wednesdays, Thursdays and Fridays during Lent; and Thursdays throughout the year.

Confessions—Confessions are heard every Saturday afternoon from 3 to 6, in the evening from 7:30 to 9, and before the 9 o'clock Mass on Sundays. Confessions will also be heard at any other time upon application to the Priests at the Rectory.

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Knights of Columbus

Council 1490 of the Knights of Columbus was established in 1910 with headquarters at Lethbridge. The Council District extends from near Bow Island in the East to the provincial boundary in the West, and from Vulcan in the North to the international boundary in the South. After the initiation on November 7th, 1927, the Council had 267 members — 81 insurance and 186 associate members.

The officers for 1927-28 are: Grand Knight, N. F. Supina; Deputy Grand Knight, Dr. L. D. Clancey; Chancellor, J. K. Smith; Warden, I. Bruchet; Financial Secretary, Chas. Richert; Recording Secretary, J. P. Lynn; Treasurer, N. Bernard; Advocate, Hugh McLaughlin; Inside Guards, S. Thomas and W. Supina; Outside Guard, W. Royle; Trustees, J. Vaselenak, L. Wadden and J. P. Daley; Lecturer, A. C. Saunders, and Chaplain, Rev. M. Murphy.

The Council has two meetings a month in their club rooms—a business meeting every first Tuesday evening at 8:15, and a social meeting every third Tuesday of the month, at the same time and place.



REV. MICHAEL MURPHY, O.M.I.

The Catholic Women's League

The Women of the parish are organized as "The Lethbridge Subdivisio of the Catholic Women's League of Canada," for work in the parish and for co-operation in the League's many Catholic activities in the Diocese and in Canada at large.

The Slovak ladies have a section of the League of their own, known as the Holy Trinity Society, with Mrs. J. Kropmak at the head, and the Hungarian ladies have one also, with Mrs. S. Thomas as president.

The officers of the C.W.L. for 1927-28 are: President, Mrs. A. C. Saunders; 1st Vice-President, Mrs. P. J. Kenny; 2nd Vice-President, Mrs. A. N. Maloney; 3rd Vice-President, Mrs. Mary Kelly; Recording Secretary, Mrs. R. Matthews; Corresponding Secretary, Miss G. Gibbons; Treasurer, Mrs. A. F. McGillis; Councillors, Mrs. J. Kropmak, Mrs. S. Thomas, Mrs. L. Moore, Mrs. W. J. Smith, Mrs. I. Rader, Mrs. F. Hoefer, Mrs. Wm. Clarke and Miss T. Thomas.

The C.W.L. meets once a month, on the first Friday after devotions, generally in the East club room.

In 1926, the League helped very materially to raise funds for the church and schools, by means of a bazaar, of socials, of raffles, etc., etc. They added $3310.11 to the receipts of the parish—$545.00 being made by the Holy Trinity Society, and $234.15 by the Hungarian section.

St. John the Baptist Society

This is the local branch of the First Catholic Union, which has its head offices in Cleveland, Ohio. It is a religious benefit and fraternal society and was founded primarily for Slovak Catholics of the Latin and Greek Rites, and

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of both sexes. The officers are: President, John Zemany; Secretary, Geo. Rodzinyak, and Treasurer, M. Dorchak. The Society has over sixty members in Lethbridge and meets once a month, every second Sunday in the East club room, immediately after High Mass.

The Holy Rosary Society

This is a local branch of a pious benefit union of Slovak Catholics of the Latin and Greek Rites, and of both sexes. The head offices are in Cleveland. The officers of the Holy Rosary Society are: President, Mrs. J. Rodzinak; Secretary, Mrs. Frances Kregosky, and Treasurer, Mrs. A. Andrekovics. The Holy Rosary Society meets every second Sunday in St. Basil's school. It has 45 members in Lethbridge.

League of the Sacred Heart

Director, Rev. M. Murphy, O.M.I.; Promoters, Mrs. T. Royle, Miss L. Thomas, Mrs. K. Tennant, Mrs. W. J. Smith, Miss W. Kelly, Mrs. J. J. McDonell, Mrs. M. L. Freng, Mrs. Mary Kelly and Miss K. Roy.

Children of Mary

President, Miss K. Pisko; Vice-President, Miss Mary Moore; Secretary, Miss Margaret Parisel, and Chaplain, Rev. J. McGuire, O.M.I. The Sodality, besides trying to realize the pious aims of the founder, also assists in raising funds for the parish. They prepare fancy work for the Children of Mary booth at the annual bazaar. In 1926 they made $175.00 out of the sale of their work. The Children of Mary meet after the 9 o'clock Mass on the fourth Sunday of the month to recite the Office in Common and for a business meeting after the evening devotions on the same Sunday.



REV. EMILE FABRE, O.M.I.

St. Patrick's Choral Society

Director, Mrs. J. J. McDonell; Organist, Miss L. Thomas.

St. Patrick's Dramatic Society

President, Martin Ward; Vice-President, ; Secretary, J. W. Daley. This Society staged for St. Patrick's Day, in St. Basil's auditorium, the famous comedy, "Pegg of My Heart." The play was a great success from a scenic, as well as from a financial point of view. The Society turned over $100.00 to the parish.

Catholic Separate Schools

The Catholic Separate School Board of Lethbridge will be operating three school buildings, with fifteen class-rooms, after the opening of the second term. In these fifteen class-rooms will be taught the grades from one to ten inclusive. To look after these fifteen class-rooms, there are fifteen teachers hired—six nuns and nine lay teachers. There are about 600 pupils in the schools from St. Peter's and St. Paul's Greek Catholic parish and from St. Patrick's parish. The pupils of the XI. and XII. grades go to the Public High school, and the Board pays the government-set fees for them. What makes the financing of the Separate schools particularly difficult, is the small amount

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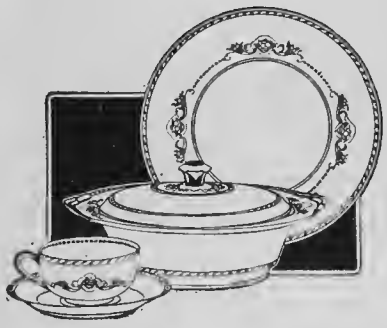
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of assessable property held by Catholics. The Separate schools take care of one-fifth of the school population of the city, and yet they receive only one-fourteenth of taxes, set apart for school purposes, and consequently receive only one-fourteenth of the company taxes. In 1926 the Separate School Board raised (keeping the mill rate the same as it is for the Public school district) by tax levy, by company taxes, by government grants, etc., $20,288.69, while it took $22,550.69 to operate the school for the year. To make up the deficit of $2,270.00, St. Patrick's parish had to make a straight donation of the whole sum.

The school trustees are as follows: I. Rader (chairman), J. J. McDonell (sec.-treas.), R. V. Gibbons, Geo. Bracket and A. Mihalik.



REV. JAMES McGUIRE, O.M.I.

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This troop is made up of boys from St. Patrick's parish. Reg. Matthews is Scoutmaster, assisted by J. Woloschuk.

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Christ Walks Upon the Waters

The disciples had not left our Lord alone upon the shore of their own accord. He Himself, after the multiplication of the loaves and fishes, had obliged them to go up into their ship, and go before Him over the waters.

But the wind was against them, and the sea was rough, and though they struggled hard at the oars, they had made but little headway—only between three and four miles—when He came to them in the fourth watch of the night, walking upon the water.

They feared, and cried aloud when they saw Him, as they all did, but He said to them: "Be of good heart: it is I, fear ye not." He was plainly Lord of the sea, as He was of everything else.

It was necessary for the Apostles, whom He was sending to the conquest of the world, to be filled with unbounded confidence in Him who had sent them, and who was ever with them, supporting them in their trials, and equipping them for their work, even when He appeared to be far away. And in a less degree that same confidence in our Lord's power and goodness is necessary for us, seeing that all our sufficiency is from Him.

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Knights of The Blessed Sacrament—A Letter

(By PERCIVAL GAVEGAN, K.B.S., Calgary)

My dear Brothers and Sisters:

What shall we say of the Blessed Sacrament? What shall we say of this great gift of Our Lord? Beyond all human conception! This, the centre of all our Faith! This silent Presence, so great, so beautiful! Let us try to think for a moment. Let us pause for a moment in the rush of life to consider as the Saints consider this great Sacrament! Our Lord said "I will be with you all days, even to the consummation of the World," and He decided to stay amongst us in this form, and to feed us with this Bread of Life! What a gift, what a supreme act of Love! And still most of us do not realize. Let us try to realize. Suppose in fancy we try to life the veil at the Masses in our churches on Sunday mornings when more of the Faithful are able to be present. The little hosts are being distributed which are the Body and Blood of our dear Lord, and also contain His Soul and Divinity. He is there, we cannot see Him, but He is there. Think of the kneeling thousands in bowed silence, each person doing his or her best to receive Him in loving reverence. Think of the thousands of Angels unseen by our mortal eyes, yet present to assist us, and adoring too, His Heavenly Majesty. Can there possibly be any more sublime moment than when the priest raises the host at the altar and says "Ecce Homo." Behold the Man! Behold God Who has united Himself to our weak humanity! He knows our human frailty, and therefore hides His sublime Presence in this simple way; knowing that we could not stand the sight with our mortal eyes of His Great Majesty, were He to reveal Himself in all His splendour, pitying our weakness and giving us strength. Do we appreciate sufficiently, dear Catholics, this treasure of ours amongst us! Should we not pray daily, more and more, that all the nations of the world may know of and believe in this Sacred Bread, this Bread of Life? Because it is the receiving and spreading of this Bread of Life which is to save the world. "I am the Living Bread," our dear Lord says. What of the thousands of men and women, holy martyrs, who have given their lives freely, yes, given the last drop of their blood in cruel pain for this great belief? What of the early Christians who worshipped underground in hiding from the cruel Roman, and would not give up their Bread of Life, and their beautiful faith? What of the thousands of priests who would lay down their lives to-morrow in defence of the Blessed Sacrament, their daily food in the Holy Mass? What makes these good men so strong in their good works and deprivations? It is daily Communion with Our Dear Lord, Who gives them strengthening grace to carry on.

So that to spread our Faith, we should receive our dear Lord more frequently, and pray to Him to bring thousands more to His holy table. We should become defenders, knights and handmaids of the Blessed Sacrament, receiving Him at least once a week, and more frequently if possible. Do not let us be afraid. We are not worthy, but He knows our human frailty. Let us flock to the altars and spread our beautiful Faith throughout the world by Holy Communion.

Your affectionate brother in

Jesus Christ,

PERCIVAL GAVEGAN, K.B.S.
838 Twenty-third Ave., East,
Calgary, Alberta.

NOTE.—Those men and women who wish to join our society, and become Knights and Handmaids of the Blessed Sacrament, ean do so by sending me 25 eents for their badge, and I will enrol them through the post, and get them pledge cards as well. There is no other expense, and the obligation is to receive Our Dear Lord weekly in Holy Communion, which should be our greatest joy.

A Sunday school teacher had been leeturing her class on virtue and its reward.

"Now tell me," she said, "what sort of people get the biggest erowns when they go to heaven?"

"Them with the biggest heads," answered her brightest pupil.

"Will you let me kiss you if I give you a penny?" asked the little boy's aunt.

"A penny!" he exclaimed. "Why I get more than that for taking castor oil."

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A Little Nonsense—and Some Sense

(By J. M. GILMOUR, State Deputy, K. of C., Alberta)

CHAPTER I.

ONCE upon a time there lived a caveman. He was monarch of all he surveyed. Comparing his status with that of modern man, we find he had many advantages. There were no book agents and he was never asked to sign on the dotted line. He never had a collar button roll under the bed on Sunday morning. There were no ukuleles and his neighbors did not raise chickens in delightful propinquity to his garden. He never chased a straw hat down Main street for the edification of sad-eyed, sympathetic on-lookers. It is written that he seldom felt called upon to quote scripture nor to practice elocution when the gas ran out ten miles from home. He never knew that four out of five had pyorrhea nor that baldness could be cured in thirty days.

It will, therefore, be seen that in many respects he had it over us like a tent, but there have been great changes in man's code of ethics since the underpaid pallbearers laid the caveman to rest—in the nearest river.

CHAPTER II.

Slowly, man has changed his view of life. "An eye for an eye and a tooth for a tooth" is no longer a popular slogan among candidates for the village council or other august assemblies. To be monarch of the great open spaces may have been a favorite pastime in the days of Pandarus and Sisyphus, but it does not fit in with the modern philosophy of Andrew Gump and Major Hoople. Times have changed since Erysipelas was a boy. The merchant to-day must sell good goods or he misses the trade of "the Missus." The laborer is worthy of his hire, but he must keep worthy, otherwise, he learns that the terms "hired" and "fired" are first cousins and they follow each other closely between sunrise and vesper bell. The old-fashioned foreman whose only virtue was a foghorn voice edged with profanity, has been promoted to obscurity. His successor educates the gang. More work and better work is now being done before the bell on the cook car sounds the knell of parting day. The employer to-day provides many comforts for his employees. There are dozens of fraternal and community organizations working unselfishly for the benefit of mankind. Everything points to a sincere effort on the part of man to serve and assist his fellowman. The caveman is not in tune with the times.

CHAPTER III.

And now, what is the point? In what way is this article of interest to the readers of a Catholic journal? Well, the intention is to show that the tendency of the day is to do something worth while for the other fellow. It is also hoped that it will impress several good man with the fact that there is strength in unity. There was no unity nor fraternity among cavemen.

There are in Alberta to-day approximately five hundred Catholic men over eighteen years of age and under fifty-five whose efforts—worthy though they be—are weak and ineffective, because they lack the strength of unity. We suggest to them, for their own satisfaction and for the good of the ideals they would realize, that they seriously consider joining the Knights of Columbus, that their aspirations for greater things may bear fruit.

In fairness to yourself and in justice to the 700,000 members of this Order, we ask you to investigate the reason for the establishment of this society forty-five years ago. There is greater need of it to-day than then. Its sphere of activity has grown so that now you find it foremost in giving aid in all distress and affliction. After these years of the most prudent management and wise investment, the Order has amassed a treasury of several millions of dollars and it has lost no opportunity to assist those upon whom has fallen the heavy hand of misfortune. In proof of this, we ask the reader to view the record of the Knights of Columbus in such cases as the San Francisco disaster, the explosion at Halifax, the fires in Ontario, Chelsea, Salem and Minnesota, the floods in Colorado, Kansas, Ohio and Texas. Ask the governments of Canada or the United States for the achievements of this Order during the world war and for its record in re-establishing disabled soldiers since the armistice was signed. Go to the veterans of any country and ask them to tell you of the Knights of Columbus army huts over which was placed the familiar sign: "Everybody welcome—everything free." Invite the opinion of the Catholic hierarchy and

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they will probably express it in the words of the Holy Father himself: "We are with them on their ever ascending path." Go to any member of the Order and he will tell you that he is proud of his membership because of the splendid opportunities it affords to be a shareholder in an organization that is endeavoring to give service to God and to humanity by properly directed efforts in the practice of charity, unity, fraternity and patriotism.

Think it over in the silent, stock-taking hours. Don't be a caveman.

ST. FRANCIS AND JOY

The month of October brings to us each year the feast day, or better still in the language of Holy Liturgy the birthday, Natalitia of St. Francis. October 4 is a day of rejoicing for all the lovers of the Seraphic Father, as it was a day of ineffable joy for Francis himself. For it was a day whereon he laid down the burden of the flesh and went out from the prison of his mortal body into the joy of his Lord. His death was a triumph—the last of a long, long series of victories begun in the day of his youth when trampling upon flesh and blood, he wedded Lady Poverty and kissed the lepers. Others are conquered by death, but Francis as a conqueror goes forth to meet it with a hymn of praise upon his lips. He enters into eternal rest and happiness with sweet music of his own Canticle of the Sun still ringing in his ears. For Sister Death has come to open to him the gates of Heaven and he invites My lord Sun, Sister Moon, His Sisters the Stars, Sister Water, Brothers Fire and Wind to bless and praise the Lord.

The joy of his death was but the echo of the joy of all his life. For Francis always was a joyous man. He loved to call himself Christ's troubadour. As a youth he was the gayest of the gay and after his conversion, although he ever wept tears of compassion for his crucified Lord, he was like the Apostle ever overflowing with joy, even in his tribulations.

Love of God, charity to our neighbor and duty done open the flood-gates of true happiness. No saint was ever gloomy. They all loved innocent joys and pleasures, and St. Francis himself culled happiness and pleasure wherever he went.

His biographers tell us that "with Christ and because of Christ" he had the tenderest, most knightly love for the "Mother all loving." In fact he had manifested this devotion to the Blessed Virgin Mary from his earliest youth. The remembrance of her filled him with joy ineffable, for did she not give us "the Lord of Majesty as our Brother?" Did she not share the poverty of her Divine Son, and thus become doubly dear on that account.—Franciscan Review.

ALPHABET PRAYER

Almighty God, to Thee I pray,
Because thou'rt Lord of all;
Consider kindly what I say,
Direct me, lest I fall.

Enlarge my views of holy truth,
For I am blind through sin;
Guide me, O God, in early youth,
Heaven's journey to begin.

Incline my heart to do Thy will,
Jesus, my Saviour, Lord;
Keep me beneath Thy spirit still,
Lead me by Thine own Word.

Me to love what's true and right,
Nor wisdom's way to shun;
O guard me, Thou, in faith's good fight,
Preserve me until it's won.

Quicken me, Lord, when dangers lower,
Regard my earnest cry;
Support me in temptation's hour,
Teach me, Lord, how to die.

Unlike the wicked, I would Thy
Vast mercies still implore;
Whene'er Thy wishes I defy,
'Xtend my pardon more.

Youth, manhood, age, to Thee we owe;
Zeal, wisdom, love, on us bestow!

—Albert E. J. Reeser.

JUST PLAIN BUSINESS

"Parson," exclaimed Ephraim, "I'se got 'ligion, I tell you."

"That's fine, brother! You are going to lay aside all sin?"

"Yes, suh."

"You're going to church?"

"Yes, suh-ree."

"You're going to care for the widows?"

"Sho' am!"

"Are you going to pay your debts?"

"Suh? Dat ain't 'ligion. Dat's business."

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FROM THE LEGENDS OF ST. FRANCIS

A certain boy was received into the Order during the lifetime of St. Francis, and it was in a little place where the Brothers, of necessity, slept on truckle beds. Now once upon a time St. Francis came to this place, and in the evening after Compline he lay down to sleep that he might be able to rise in the night and pray, when the Brothers were asleep, according to his custom. The boy set his heart on carefully watching the ways of St. Francis, that he might know his sanctity and especially that he might know what he did when he got up in the night. And in order that he might not sleep too soundly, the boy, when he lay down by the side of St. Francis, tied his cord to the cord of St. Francis, that he might feel when he got up; of this St. Francis perceived nothing. But in the night after his first sleep, when all the other Brothers slept, St. Francis arose and found his cord fastened to something, and he softly untied it, so the boy did not feel anything, and went into the woods which was close to the house, and entering a little cell which was there, he betook himself to prayer. After awhile the boy awoke, and finding that the cord had been unfastened, and St. Francis had arisen and gone away, he arose also, and went to look for him; and finding the door open, which led to the wood he thought that St. Francis might have gone there; and entered the wood himself. And nearing the cell where St. Francis was praying, he began to hear much speaking; and approaching nearer to see and to make out what it was that he heard, he beheld a wonderful light which surrounded St. Francis; and in it he saw Christ, and the Blessed Virgin Mary, and St. John the Baptist, and St. John Evangelist, and an immense multitude of angels, who were speaking with St. Francis. Seeing and hearing all this the boy fell to earth as one dead. Then, the mysterious vision being ended, St. Francis, returning to the house, stumbled with his foot against the boy who lay as though dead; and in compassion he lifted him up and carried him in his arms as a good shepherd does his lambs. And afterwards learning from the boy how he had seen this vision, he commanded him not to tell it to anyone, as long as he should be alive. And the boy grew in grace with God, and devotion to St. Francis, and became a celebrated man in the Order; and after the death of St. Francis, he revealed to the Brothers the vision which he had seen.

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Archbishop of Edmonton; cons. Bishop of Charlottetown, May 22, 1913; promoted to the Arehdioecse of Edmonton, Sept. 7, 1920; Assistant at the Pontifical Throne, June 18, 1926. Res., Edmonton, Alta., 8317 105th St.

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St. Mary's Home—5 Sisters of Providence. Rev. Mother Alacoque, Superior; 50 orphans.

St. Anthony's Convent—12 Sisters, Ursulines of Jesus. Rev. Mother O'Keefe, Superior. 22 boarders. Sisters in charge of school.

School—10 teachers. Pupils, 307.

St. Alphonsus—Rev. Archibald MacDonald, C.SS.R., Superior; Charles O'Reilly, C.SS.R.; A. McGuire, C.SS.R.

School—6 Sistres of Charity. Pupils, 149. 4 Sisters of Service. Sister Regan, Superior.

St. Joachim's (French)—Rev. U. Langlois, O.M.I., P.P. Res., 9917 110th St.

Immaculate Conception (French)—Rev. Auguste Bernier. Res., 10830 96th St.

Convent—10 Sisters of the Assumption. Pupils, 75.

Sacred Heart—Rev. M. J. O'Gorman, P.P.; Rev. Walter Daly; Rev. Daniel W. Martin, Assts. Res., 10821 96th St.

Convent of the Sacred Heart—14 Sisters of St. Joseph. Boarders, 21.

Convent of Good Shepherd—14 Sisters of Our Lady of Charity. Orphans, 82. Adult girls, 32.

Sacred Heart School—12 teachers. Pupils, 450.

Fairview School—2 teachers. Pupils, 66.

Fraser School—2 teachers. Pupils, 56.

St. Edmond—Rev. J. Romeo Ketchen. Res., 12722 119th St.

School—4 Ursulines of Jesus. Pupils, 115.

St. Francis of Assisi—Very Rev. Father Celestine, O.F.M., Guardian; Rev. Hyacinth Workman, O.F.M.; Rev. Father Zephyrin, O.F.M.; Rev. Father Aloysius, O.F.M.; Rev. Fidelis, O.F.M.; Rev. Father Mark; Rev. Father John, O.F.M.; Rev. Father Baruabas, O.F.M. Res., 67 129th St.

Missions—Fort Saskatchewan; Mundare; Plain Lake; Cracow; Hilliard.

School—5 Dominican Sisters. Pupils, 165.

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St. Andrew's—Rev. Leo Nelligan, D.D., Acting Rector.
St. Peter's School—2 Sisters. Pupils, 82.
Holy Rosary—Rev. Joseph Miksa, Pastor.
Missions—Scaro; Wostock; Opal; Waugh.
Church of the Assumption (Bonnie Doone) — Rev. J. Ingoldsby.

Outside the City of Edmonton

Assumption (South Rosenheim), Altario P.O.—Rev. F. Schachtel.
Mission—Mt. Carmel.
Athabasca, Alta., St. Gabriel—Rev. A. Demarais, O.M.I.
Missions—Colinton; Lac Baptiste; Stocks.
Beaumont, Alta., St. Vital—Rev. E. Gaborit, S.C.J.
Big Valley, Alta., Our Lady of the Peace—Rev. J. J. Nolan.
Bluffton, Alta.—Rev. James Costello, Pastor.
Missions—Rimby; Britton; Lockhart.
Bonnyville, Alta., St. Louis—Rev. J. Lapointe, P.P.
Mission—Beaver River.
Brosseau, Alta., St. Lawrence—Rev. N. Chortrand, P.P.
Mission—Beauvallon.
Camrose, Alta., St. Francis Xavier—Very Rev. P. F. Harrington, P.P.; Rev. Thomas J. Foran, Assistant.
Missions—Manfred; Bashaw.
Castor, Alta., Our Lady of Grace—Very Rev. J. J. O'Halloran, P.P.; Rev. John Morrison, Assistant.
School—Daughters of Wisdom.
Missions — Bulwark; Coronation; Foreman; Gadsby; Halkirk; Notre Dame de Savoie.
Chauvin, Sacred Heart—Rev. Joseph Huet, S.C.J.
Chipman—Rev. Boniface Heidmeier, O.F.M.
Mission—Hilliard.
Clan Donald, St. Bride's—Rev. Malcolm MacDonald.
Mission—St. Andrew's.
Clyde—Rev. F. Koolen.
Missions—Perryvale; Rochester; Tawatinaw; Waugh.
Cold Lake (Legoff P.O.), St. Raphael—Rev. F. Balter, O.M.I.
Mission—St. Dominic.
Consort, St. Elizabeth—Rev. T. Wall, Pastor.
Missions — Veteran; Monitor; Bideford; Altario.
Daysland, St. Mark—Rev. E. de Wilde; 9 Sisters of Providence, Kingston.
Duhamel, St. Thomas—Rev. H. Beillevaire.
Mission—Hay Lake.
Edson, Alta.—Rev. Arthur McGowan.
Missions—Bickerdike; Bright Bank; Junkins; Lindale; McKay; Marlboro; Obed; Pocahontas; Resevear; Coalspur; Blackstone; Brookdale; Robb; Wield.
Galahad, Alta., St. Donatus—Rev. Ernest Yandeau, Pastor.
Missions—Alliance; Wanda; Forestburg.
Glydehurst, Alta.—Rev. Father Sudarek.
Missions—Bittern Lake; Round Hill; Kopernick.
Good Fish Lake, Alta., St. Mathias—Rev. W. Comire, O.M.I.
Missions—Grandin; Lac Castor.
Gurneyville—Rev. Father Angin, O.M.I.
Hanna, Alta., St. George's—Rev. Joseph Fay.
Mission—Delia.
Heisler, St. Henry—Rev. Henry Duffy.
Missions—Rosalind; Bawlf.
Hobbema (Indian Mission), Our Lady of Seven Dolors—Rev. P. Moulin, O.M.I.
Jasper—Rev. T. Wheeler.
Mission—Brule.
Killam, Alta.—Rev. M. McCarthy.
Missions—Hardisty; Strome; Lougheed.
Lac La Biche, Alta., Our Lady of Victories — Rev. A. Lajeunesse, O.M.I.; Rev. A. Legoff, O.M.I.
School—4 Daughters of Jesus.
Missions—Normandeau; Lac des Oeux.
Lac La Biche, Alta., St. Catherine's—Rev. J. Antille, P.P.
Lac Ste. Anne, Alta.—Rev. A. Wattel, O.M.I.
Lacombe, Alta., St. Stephen—Rev. G. Harrison, P.P.
Missions—Ponoka; Chesterwold; Mirror; Alix; Donalda.
Lafond, Alta., St. Bernard—Very Rev. E. Tessier.
Lamoureux, Alta., Our Lady of Lourdes—Rev. J. H. Garnier, P.P.
Leduc, Alta., St. Benedict—Rev. Patrick McQuaid.
Mission—Millet.
Legal, Alta., St. Emile—Rev. H. Goutier, P.P.; Rev. B. Marchand, Asst.
Lloydminster—Rev. Thomas Dobson.
Mission—Kitscoty.
Mountain Park — Rev. Louis Culerier, O.M.I., Missionary.
Missions—Cadomin; Luscar; Embarras; Foothills; Leyland; Lovett; MacLeod River; Oliphant.
Morinville, Alta., St. John the Baptist—Rt. Rev. Msgr. M. Pilon, P.D.; Rev. S. Loranger, Asst.
Mundare, St. Mary's — Rev. Father Aloysius, O.F.M.
Missions—Opal; Plain Lake; Peguis; Kopernick.
Olds—Rev. Joseph Sullivan.
Missions—Didsburg; Innisfail.
Onoway, St. Rose of Lima—Rev. John L. Stacey.
Missions—Cherhill; Glen Nevis; Mayerthorpe; Greencourt; Whitecourt; Sanguedo; Lake La Nonne.
Picardville, Alta., Our Lady of Perpetual Help—Rev. J. B. Leduc, P.P.
Plamondonville, St. Isidore — Rev. Ovide Des Roches.
Mission—Donatville.
Provost, Alta.—Rev. D. Murphy, P.P.
Missions—Cadogan; Czar.
Radway Centre—Rev. Peter Sullivan.
High School—4 Sisters of Charity.
Red Deer, Alta., Our Lady of Seven Dolors — Very Rev. Joseph MacDonald, P.P.
Riviere Qui Barre, St. Emereuce—Rev. Alfred MacIntyre.
Mission—Calahoo.
Riviere Qui Barre Mission (Alexander Indian Reserve)—Rev. P. LeBre, O.M.I.
Missions—Belvedere; St. Charles; Stettin.
Rosenheim, Alta., St. Norbert—Rev. T. Ash.
Saddle Lake (Sacred Heart P.O.), Alta. (Indian Mission)—Rev. V. Gabillon, O.M.I.
Smoky Lake—Very Rev. Peter F. Hughes, D.D., V.F.; 4 Franciscan Sisters of the Atonement.
St. Albert, Alta. — Rev. A. Jan, O.M.I.; Rev. Thomas Kennedy, O.M.I.
Convent—Sisters of Charity; 20 Sisters. Pupils, 330.
St. Edouard, Alta.—Temporarily served from St. Paul des Metis.
St. Joseph's—Rev. L. Connoir, Pastor.
Mission—St. Michael's.
St. Lina, Alta., St. Helen's—Rev. A. Lemaire, S.C.J.

Mission—St. Agnes.
St. Paul de Metis, Alta.—Revs. L. Larose, O.M.I., P.P.; J. LeClainche, O.M.I.
St. Vincents—Rev. Charles Okhuysen.
Mission—Flat Lake.
Spring Lake, Alta., St. Boniface—Rev. M. Schnitzler.
Mission—St. Peter's.
Spruce Grove—Rev. C. Keenan.
Missions — Carvel; Duffield; Tomahawk; Genesee.
Stettler—Rev. Ernest Battle.
Mission—Ewing.
Sylvan Lake—Rev. M. Harnett, Pastor.
Mission—Nordegg.
Three Hills—Rev. J. Rupert O'Neil.
Missions—Delburne; Lumni.
Tofield—Rev. Edward Quirk, Pastor.
Missions—Holden; Ryley; Hasting's Lake.
Trochu, Alta., St. Ann of the Prairies — Very Rev. Wilfred McNabb, V.F., P.P.
Missions—Elnora; Breda.
Vegreville, Alta., St. Martin—Very Rev. Dominic Rowland, P.P.
School—18 Daughters of Providence.
Missions—Innisfree; Lavoy; Ranfurly; Raith.
Venice, Alta.—Rev. C. Fabris, Ph.D.
Mission—Hylo.
Vermilion, Alta.. Holy Name — Very Rev. J. O'Sullivan, P.P.
Missions — Manville; Vanesti; Dewberry; Peguis.
Viking, Alta., Holy Heart of Mary—Rev. F. Rockwood, P.P.
Missions—Mount Carmel; Prague.
Villeneuve, Alta., St. Peter—Rev. A. Clermont, P.P.
Vilna, Alta.—Rev. Patrick Rooney, P.P.
Vimy, Alta., Sacred Heart—Rev. J. F. Mallet, P.P.
Wainwright, Alta.—Rev. M. Murphy.
Missions—Buffalo View; Edgerton; Giltedge; Heath; Philips; Paradise Valley; Irma.
Wabamum—Rev. P. Beaudry, O.M.I.
Missions—Entrance; Evansburg; Entwhistle; Winterburn.
Warspite, Alta., St. Anthony's — Served from Radway Centre.
Westlock, Alta.—Rev. Eugene Rooney.
Missions—Dapp; Mosside; Naples; Edison; Fort Assinaboine; Paddle River.
Wetaskiwin, Alta., Sacred Heart—Rev. L. C. Walravens, O. Praem.
Colonization Agents—Rev. Avila LePage, for Eastern Canada and U.S., 172 St. Anthony's St., Montreal, P.Q.; Rev. Andrew MacDonnell, O.S.B., Rev. D. MacIntyre, for the Hebrides and Scotland, 8317 105th St., Edmonton, Alta.
Absent on leave—Rev. Joseph Moelders, South Kenosha, Wis.; Rev. Leo Lambriek, Alhambra, California; Rev. G. Cochet, S.C.J.; Rev. Cornelius Sullivan, Los Angeles, California; Rev. J. M. Boucher.
Retired—Revs. F. Lecorre, O.M.I.; F. Ladet, O.M.I.; V. Phillopot, O.M.I.; A. M. Blanchet, O.M.I.; L. Tremblay.

INSTITUTIONS IN CHARGE OF SECULAR CLERGY

St. Joseph's Major Seminary, 9948 110th St.—Rt. Rev. James C. McGuigan, S.T.D., J.C.D., P.A., V.G., Rector and Professor of Canon Law; Rev. Henri La Coste, O.M.I., D.D., Ph.D., Doctor of the Pontifical Academy of St. Thomas Aquinas, Vice-Rector and Professor of Dogmatic Theology; Rev. John B. Salles, O.M.I., D.D., Ph.D., Prefect of Studies and Professor of Moral; Rev. Charles Fabris, Ph.D., Professor of Sacred Scripture; Rev. J. Romeo Ketchen, B.A., Professor of Sacred Liturgy; Rev. James A. MacLellan, B.A., Professor of History; Rev. Edward Q. Jennings, B.A., Professor of Ethics and Sociology; Rev. Ronald Woodhouse, Professor of Logic and Psychology; Rev. Timothy Ryan, B.A., Bursar and Professor of Homeletics. Students, 66.
Edmonton Separate High School—Rev. Walter Daly, B.A., Principal; Rev. J. Ingoldsby, B.A.
"The Western Catholic," Catholic weekly of Alberta—Rev. J. A. MacLellan, B.A., Editor.

INSTITUTIONS IN CHARGE OF RELIGIOUS ORDERS

Orders of Men

St. Joseph's University College (affiliated with the University of Alberta), in charge of Brothers of the Christian Schools — Rev. Brother Rogatian, F.S.C., Rector; Rev. Brother Philip, F.S.C., M.A., Ph.D., Vice Rector, Professor of Philosophy; Rev. Brother Aloysius, F.S.C., M.A., Ph.D., Registrar, Professor of History, Dean of Studies; Rev. Brother Anthony, F.S.C., Dean of Discipline; Rev. Brother Methodius, F.S.C., Professor of Mathematics; Rev. Brother Xavier, F.S.C., Professor of English; Rev. Brother Joseph, F.S.C., Professor of Music. Students, 103.
Provincial House of Oblates, 10188 107th St.—Very Rev. J. B. Beys, O.M.I., Provincial; Rev. Albert Naessens, O.M.I., Bursar.
St. Francis Xavier College (Edmonton West)—Rev. J. Ivan d'Orsonnens, S.J., Rector; Rev. Father Jean, S.J., Dean of Discipline; Rev. Joseph Fortier, S.J.,; Rev. Ferdinand Faure, S.J.; Rev. Edward Lessard, S.J.; Rev. O. Valiquette. Scholasties, 6. Lay Brothers, 6. Students, 189.
St. John the Evangelist College (Edmonton South)—Rev. J. Schnerch, O.M.I., Superior; Rev. F. Daridon, O.M.I., Bursar; Rev. C. Devic, O.M.I.; Rev. Thomas Murphy, O.M.I.; Rev. A. Monge, O.M.I.; Rev. D. Cote, O.M.I.; Rev. George Forbes, O.M.I.; Rev. L. Bartley, O.M.I.; Rev. T. Tedrow, O.M.I.; Rev. H. Routhier, O.M.I.; Rev. G. Sutherland, O.M.I.; Rev. J. Ryder, O.M.I. Students, 87.
Seraphic College of St. Francis — Very Rev. Hyacinth Workman, O.F.M., Superior; Rev. Father Zephyrin, O.F.M.; Rev. Father Fidelis, O.F.M.; Rev. Father Mark, O.F.M.; Rev. Father John, O.F.M.; Rev. Father Barnabas, O.F.M. Students, 32.
Ruthenian College for Boys—Rev. Brother Methodius, F.S.C., Rector. Students, 26.

Orders of Women

Edmonton:
Academy and Catholic Separate School — 23 Faithful Companions of Jesus. Mother Hilda, Superior. Pupils, 402; boarders, 40.
General Hospital, Provincial House of Gray Nuns of Montreal—Mother Gallant, Prov.; 19 Gray Nuns. Nurses, 90; helpers, 16. Sister Duckett, Superior. Patients admitted during the year, 4,627. Rev. T. Ryan, Chaplain.
Misericordia Hospital—21 Sisters of Misericorde. Student nurses, 46. Sister Mary of the Holy Heart, Superior. Patients admitted during the year, 3,500; infants, 30. Rev. T. Ryan, Chaplain.
Refuge—14 Sisters of Our Lady of Charity (Good Shepherd). Mother St. Aloysius, Superior. Inmates, 124.

Sisters of Service—5 Sisters. Sister Regan, Superior. Catechetical instruction—Beverly and W. Edmonton.
Convent, St. Joseph's Seminary—4 Daughters of Jesus in charge of the household dept. Sister St. Peter, Superior.
Rosary Hall: Catholic Home — 5 Sisters of Providence. Mother Mary Carmelita, Superior. Average boarders, 43.
Sacred Heart Convent and Catholic Separate School (Edmonton East)—14 Sisters of St. Joseph. Mother M. Clement, Superior. Pupils, 450.
Convent and Catholic Separate School (Edmonton North)—5 Dominican Sisters. Sister M. Columba Healy, Superior. Pupils, 160.
Convent and Separate School (Edmonton South)—12 Ursuline Sisters of Jesus. Mother Anne Celine O'Keefe, Superior. Pupils, 307.
Convent, St. John's College (Edmonton South) —8 Sisters of Charity of Evron in charge of the household department. Sister Alphonsine Hireau, Superior.
Convent and Catholic Separate School (Edmonton South)—12 Ursuline Sisters of Jesus. Rev. Mother Mary Auguston, Superior. Pupils, 150.
St. Mary's Home—Rev. Mother Alacoque, Superior. Orphaus, 50.
Sisters of Assumption, 10830 96th St. — 10 Sisters. 75 pupils. Rev. Mother S. Majorie, Superior.
Sisters of the Precious Blood (Contemplative) 11105 100th Ave.—Sisters, 26. Rev. Mother of the Immaculate Heart, Superior.
Sisters of Charity of Mount St. Vincent, Halifax—5 Sisters. Rev. Mother De Chantal, Superior.
Commercial High School—50 pupils.
St. Peter's School—82 pupils.
Sisters of Charity, 11541 87th St.—5 Sisters. Rev. Sister Barbara, Superior.
School—Pupils, 149.
Convent of St. Edmunds, Calder—Rev. Mother Murray, Superior. Pupils, 115.

Camrose:
Hospital—9 Sisters of Providence. Sister M. Clotilda, Superior. Patients admitted during the year, 1,427.

Castor:
Our Lady of the Rosary Hospital—10 Daughters of Wisdom. Sister St. Lucia de St. Joseph, Superior. Patients admitted during the year, 202.
Catholic Separate School—3 Sisters of Wisdom. Pupils, 82.

Daysland:
House of Providence—9 Sisters of Providence. Sister M. Camillus, Superior. Inmates, 60.

Edson:
St. John's Hospital—5 Sisters of Service.

Galahad:
Hospital—4 Sisters of St. Joseph.

Hobbema:
Indian Boarding School—12 Sisters of the Assumption. Sister Jean Chrysostome, Superior. Pupils, 100.

Lac La Biche:
Convent and School—4 Daughters of Jesus. Sister Annice de St. Charles, Superior. Pupils, 42.

Morinville:
Provincial House, Convent and Catholic School —18 Daughters of Jesus. Mother de Bathilde, Superior-Prov. Pupils, 207.

Radway Centre:
Hospital and School — 4 Sisters of Charity (Mother House of St. John).

Red Deer:
Convent and Catholic Separate School — 11 Daughters of Wisdom. Sister M. St. Agathe, Superior. Pupils, 88; boarders, 78.

Saddle Lake (Sacred Heart P.O.):
Indian Boarding School—8 Gray Nuns. Sister St. Gregory, Superior. Pupils, 46.

Smoky Lake:
Hostel — 4 Franciscan Sisters of the Atonement.

St. Albert:
Academy and Catholic School, Orphanage, Asylum and Indian Boarding School — 30 Gray Nuns. Sister Briand, Superior. Orphans, 81; Indian pupils, 100; boarders, 62; pupils from outside, 87.
Convent of the Daughters of Jesus—4 Sisters in charge of the household department. Oblate Father's House. Sister St. Crescence, Superior.

St. Paul des Metis:
Convent and Catholic Separate School—9 Sisters of the Assumption. Sister M. de la Croix, Superior. Pupils, 174; boarders, 48.
St. Teresa's Hospital—5 Sisters of Charity.

Trochu:
Provincial House and Convent—19 Sisters of Notre Dame of Evron. Mother M. Louise Recton, Superior-Prov. Pupils, 134; boarders, 69.
Hospital and Catholic Separate School—6 Sisters of Charity of Evron. Mother M. Louise Recton, Superior-Prov. Patients admitted during the year, 201.

Vegreville:
Convent and Catholic Separate School — 10 Daughters of Providence. Mother St. Victor, Superior. Pupils, 110; boarders, 68.
Hospital—10 Sisters of Notre Dame of Evron. 2 helpers. Sister Maria Francoise Jouin, Superior. Patients admitted during the year, 502.

Vilna:
Hospital—4 Sisters of Service.

Westlock:
Hospital—5 Sisters of Charity (Mother-house, Halifax).

Wetaskiwin:
Convent and Catholic Separate School — 4 Sisters of the Assumption. Sister St. Mary, Superior. Pupils, 80.

RELIGIOUS COMMUNITIES IN THE ARCHDIOCESE

Index to Communities of Men

Oblates of Mary Immaculate (Province of Alberta-Saskatchewan)—The Oblate Fathers attend to all Indian Missions of the diocese, and numerous parishes and missions, viz: Edmonton Centre, Athabasca, Cold Lake, Good Fish Lake, Hobbema, Lac La Biche, Lac Ste. Anne, Saddle Lake, St. Albert, St. Paul des Metis, Winterburn.

Franciscan Fathers (Province of Canada) — Edmonton North, Chipman, Fort Saskatchewan, Mundare.

Priests of the Sacred Heart of Jesus (St. Quentin, France)—Beaumont, Chauvin, St. Lina.

Jesuit Fathers (Province of Canada)—College, Edmontou West.

Redemptorist Fathers (English, Province of Canada)—Edmonton, St. Alphonsus and Mission Band.

Brothers of the Christian Schools (founded by

St. John Baptist de la Salle)—In charge of St. Joseph's University College; affiliated to Alberta University and Ruthenian Home for Boys.

RIGHT REVEREND JOHN THOMAS KIDD, D.D., LL.D.

Bishop of Calgary; appointed February 6th, 1925; consecrated May 6th, 1925. Res., 910 7-A street, N.W., Rosedale, Calgary.
Former Bishop—The Rt. Rev. John Thomas McNally, D.D., consecrated June 1st, 1913; transferred to the Diocese of Hamilton, Aug. 11th, 1924.
Vicar General — Rt. Rev. Msgr. Arthur J. Hetherington. Res., 1515 West 13th Avenue, Calgary, Alberta.
Secretary—Rev. Neville Anderson. Res., 910 7-A street, N.W., Calgary.
Dean—Very Rev. W. R. Dargan.
Diocesan Consultors — Rt. Rev. Msgr. A. J. Hetherington, V.G.; Revs. F. J. O'Brien, J. S. Smith, A. E. Rouleau.
Synodal Examiners — Rt. Rev. Msgr. A. J. Hetherington, V.G.; Very Rev. Dean W. R. Dargan; Revs. A. B. Macdonald, D.D., W. E. Cameron, J. S. Smith.
Concilium Vigilantiae—Rev. A. B. Macdonald, D.D.; Rev. J. L. Levern, O.M.I.; Rev. E. Doyle.
Diocesan Superior of Religious Communities—Rev. J. Riou, O.M.I.
Diocesan Director of Hospitals — Rev. W. E. Cameron.
Diocesan Director of Priests' Missionary League —Rev. J. S. Smith.
Diocesan Director of Priests' Eucharistic League—Rev. Neville Anderson.
Diocesan Director of Pious Union of St. Joseph —Rev. E. L. Doyle.
Diocesan Director Catholic Immigration — Rev. Thomas Greene.

CLERGY, CHURCHES, MISSIONS AND SCHOOLS

City of Calgary

St. Mary's Cathedral—Rt. Rev. John T. Kidd, D.D., LL.D., Bishop; Rev. John S. Smith, Rector; Revs. A. B. Macdonald, D.D., Henry A. Boltz, E. E. Mulvill. Res., 219 18th Avenue West.
Schools—St. Mary's High School and College (boys)—Rev. W. E. Cameron, B.A. (Oxon), principal; Revs. A. B. Macdonald, D.D., E. L. Doyle, J. T. Dunbar and two lay teachers. Pupils, 135.
St. Mary's High School (girls)—5 Sisters Faithful Companions of Jesus. Pupils, 157.
St. Mary's School (Primary)—2 Sisters Faithful Companions of Jesus, 2 lay teachers. Pupils, 157.
Holy Angels—2 Ursuline Sisters and 3 lay teachers. Pupils, 200.
Sacred Heart Church—Rt. Rev. Msgr. A. J. Hetherington, V.G.; Rev. R. Cragg.
School—2 Ursuline Sisters, 3 lay teachers. Pupils, 185.
St. Joseph's Church—Rev. Fergus J. O'Brien; 640 19th Avenue, N.W.
Schools—St. Joseph's—3 lay teachers. Pupils, 73.
St. John's—2 lay teachers. Pupils, 59.
St. Ann's Church—Rev. A. E. Rouleau, Rev. Doriste Moreau; 922 21st Avenue E.
School—St. Ann's—5 lay teachers. Pupils, 167.
St. Angela's Chapel—Attended by Rev. N. R. Anderson.
School—St. Angela's—6 lay teachers. Pupils, 205.
St. Stephen's (Ruthenian Greek Catholic) cor. 1st Avenue and 6th Street, N.E.—Rev. Anthony Luhovy. Res., 910 7a Street, N.W.
Missionary for Italian People—Rev. Luigi Bocchini. Res., 219 18th Avenue West.
Missionary for Hungarian People—Rev. Emeri Vodicska, 640 19th Avenue N.W., Calgary.
Missionary for Polish and Slovak People—Rev. M. P. Rosiecki, Coleman, Alta.

Outside the City of Calgary

Bassano—St. Columba's Church; Rev. Francis Arsenault. Missions—Countess, St. John the Baptist; Patricia, Sacred Heart; Hussar, St. Anne's; also at Duchess, Brooks, Millicent, Cavendish, Alderson, Bowell, Suffield, Chancellor, Gem.
Beiseker—St. Mary's Church; Rev. Michael McQuaid. Missions—Swalwell, Acme, Grainger.
Bellevue—St. Cyril's Church; Rev. R. J. Donovan. Missions—Hillcrest, St. Theresa of the Child Jesus; Passburg.
Blairmore—St. Anne's Church; Rev. M. A. Harrington.
Blood Reserve—(Cardston P.O.) Indian Mission, St. Francis Xavier; Rev. E. Ruaux, O.M.I. Hospital—(Stand Off P.O.) Rev. L. Doucet, O.M.I.
Bow Island—St. Michael's Church; Rev. E. J. McCoy. Missions—Sacred Heart, near Grassy Lake; Whilta, Immaculate Conception; Grassy Lake, Assumption; Taber, St. Augustine; Retlaw, St. Anne's; also at Travers, Ranchville, Eyremore, Purple Springs.
Canmore—Sacred Heart Church; Rev. John Osborne. Missions—Banff, St. Mary's; Exshaw.
Carstairs—St. Agnes' Church; Very Rev. Dean W. R. Dargan. Missions — Crossfield, St. Frances of Rome; Airdale, Cremona.
Coalhurst—St. Joseph's Church; Rev. Francis McKinnon. Missions—Iron Springs, Our Lady of Mercy; Diamond City, Kehoe.
Cochrane—St. Joseph's Church; attended by Rev. Thomas Greene.
Coleman—Holy Ghost Church; Rev. Neil McCormick, Rev. Miecislaus Rosiecki.
Cowley—St. Joseph's Church. Mission—Burmis, St. Stanislaus Kostka.
Cluny—St. Joseph's Church; Rev. J. Riou, O.M.I.; Rev. Joseph Portier, O.M.I. Mission —Sarcee Indian Reserve, St. George's Church.
Drumheller—St. Anthony's Church; Rev. P. J. N. Cosman.
Empress—Chapel of the Infant Jesus; Rev. Leo Sullivan. Missions—Acadia Valley, SS. Peter and Paul; Jenner, St. Francis of Assisi; Tide Lake, St. Mary's; Iddesleigh, Buffalo, Atlee, Bindloss.
Fishburn—St. Henry's Church; Rev. J. M. Salaun, O.M.I. Missions—Spring Lake, Beaver Mines, Glenwood.
Forest Lawn—Church of the Holy Trinity.
Granum—St. Augustine's Church; Rev. Francis Hughes. Missions—Claresholm, St. Vincent de Paul; Nanton, St. Cecilia's; Stavely, St. Vincent Ferrer.
High River—St. Francis de Sales Church; Rev. William F. Bowlen. Missions—Okotoks, St. James; Brant, Sacred Heart; Blackie, Aldersyde.

Lake Louise—Attended from the Cathedral during the summer.

Lethbridge—St. Patrick's Church; Rev. Michael Murphy, O.M.I.; Rev. Emile Fabre, O.M.I. Res., 312 10th Street South. Schools—St. Basil's and St. Patrick's, 6 Sisters Faithful Companions of Jesus, 9 lay teachers, 565 pupils; High School. Missions—Hardieville, Our Lady of Lourdes; Coaldale, SS. Peter and Paul Church (Ruthenian Greek Catholic), Rev. John Coulson.

Macleod—Holy Cross Church; Rev. Colin F. Ross. School—1 lay teacher, 60 pupils. Missions—Porcupine Hills, Spring Point, Mud Lake, Pearce, Monarch.

Medicine Hat—St. Patrick's Church; Rev. Michael Fitzpatrick, Administrator; Rev. J. B. Moriarty. School—St. Louis, 3 Sisters of Charity of St. Louis, 1 lay teacher, 158 pupils. Missions—Redcliff, St. Mary's Church; Schuler, St. Joseph's; Irvine, Box Springs, Dunmore, Walsh.

Midnapore—St. Patrick's Church; Rev. Albert Newman.

Munson—St. Patrick's Church; Rev. A. J. McGillvray. Mission—Mecheche.

Nemiscan—St. Raphael's Chapel; Rev. J. Bidault, O.M.I. Missions—St. Joseph's Church, near Foremost; St. Anthony's Church, near Etzikom; Foremost, Our Lady of Perpetual Help; Etzikom, St. Gabriel, Archangel; Faith, Lucky Strike, Skiff, New Dayton, Chin.

Oyen—Sacred Heart Church; Rev. Cyril J. Lynett. Missions—Youngstown, St. Paul's; Richdale, St. Peter's; Sunnynook, St. Timothy's; Cereal, St. Cyril's; also at Sibbald, Chinook, Pandora, Goldspring, Heathdale, Rearville, Howie, Lone Butte, Galarneauville, Steveville.

Peigan Reserve—Indian Mission, St. Paul's Church; Rev. J. L. Levern, O.M.I.

Pincher Creek—St. Michael's Church; Rev. J. S. Leparoux, O.M.I. School—4 Daughters of Jesus, 85 pupils.

Raymond—Sacred Heart Church; Rev. E. A. Hyatt. Missions—Harrisville, St. Stephen's; McGrath, Spring Coulee, Raley, Kimball, Cardston, Taylorville, Stirling.

Rockyford—St. Rita's; Rev. J. Quentin Killen. School—St. Rita's—2 lay teachers, 45 pupils. Missions—Carbon, St. Gabriel's; Rosebud, Sacred Heart; Hesketh.

Strathmore—Sacred Heart Church; Rev. A. MacAdam. Missions—Gleichen, St. Victor's; Arrowwood, St. Columban's; Langdon, St. John the Baptist; Carseland, St. Philip's.

Vulcan—St. Andrew's Church; Rev. John McLaughlin. Missions—Champion and Fath Hill, Immaculate Conception; also at Carmangay, Barons, Lomond, Badger Lake, Harmony School.

Warner—Our Lady of Lourdes; Rev. P. M. Speckmaier. Missions—Milk River, St. Peter's; Allerston, St. Isidore; Coutts, Holy Angels.

Wayne—Sacred Heart Church; Rev. Henri J. Ritter. Mission—Rosedale.

On Sick Leave:

Revs. Martin Bench, Patrick Beaton, C. K. Kennedy, J. E. Dougan.

INSTITUTIONS IN CHARGE OF RELIGIOUS COMMUNITIES

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Holy Cross Hospital—15 Grey Nuns of Montreal, 97 nurses, 200 beds, aggregate patients 3,747.

Ursuline Convent, 717 Royal Avenue—9 Professed Sisters, 6 Novices, 2 Postulants.

Blackfoot Crossing (Cluny P.O.), Indian Boarding school—8 Sisters of Providence, 70 pupils.

Blood Reserve—(Cardston, Alta.) Indian Boarding school, 15 Grey Nuns of Nicolet, 130 pupils.

Hospital (Stand Off P.O.)—12 Grey Nuns of Nicolet, 35 beds, 650 patients.

Lethbridge—St. Aloysius Convent—13 Faithful Companions of Jesus.

Medicine Hat—St. Theresa's Convent and Academy—13 Sisters of Charity of St. Louis, 3 Postulants, 87 pupils.

Midnapore—Lacombe Home, Provincial House Sisters of Providence and Home for Orphans and Aged—1 Provincial Superior, 1 Local Superior, 38 Sisters, 134 orphans and 45 aged.

Peigan Reserve (Brocket P.O., Alta.), Indian Boarding school—9 Grey Nuns of Nicolet, 45 pupils.

Pincher Creek — Kermaria Convent and St. Michael's Academy—12 Daughters of Jesus, 55 pupils.

Hospital—St. Vincent's—6 Daughters of Jesus, 12 beds, aggregate number of patients 162.

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